¶ A werke for housholders / or for them ẏ haue the gydynge or gouernaunce of any company. Gadred & set forth by a professed brother of Syon Rycharde Whitforde. And newly corrected & prynted agayne wͤ an addicion of policy for housholdynge / set forth also by the same brother.

This was printed in ye year 1533. about 14 years before the death of King Henry ye 8th.

¶ Unto the deuoute reders: Rycharde Whytforde a professed brother of Syon: due salutacion in our lorde god and moost swete sauyour Jesu.

¶ The preface.

Where I had sent forth this poore lesson vnto a pryuate persone & specyall frende: the copy therof came vnto the sight of certayn deuoute psones/ that were (as they sayd) well contented therwith/ and edified therby. So that they instaũtly requyred me/ to put it newly forth in cõmune: supposynge in theyr deuoute mȳde/ it sholde be vnto other psones/ as it semed vnto them/ edificatyue and profitable. I beseche our lorde it may so be. And ẏ you wolde not ascribe it vnto ony presumpcion in me/ but rather vnto theyr deuocyon & charite. And wlyke herte & mynde so to receyue it. The ende of ẏ preface.

¶ The argument.

The mater is directed pryncipally vnto housholders/ or vnto them that haue gydyng & gouernaunce of ony company/ for an ordre to be kepte/ bothe in them selfe/ & in thẽ that they haue in rule & charge. The ende of the argument.

¶ The selfe lesson or counseyle.

God deuoute Chrystians/ let vs fyrst consydre that all we ben mortall/ as well the ryche as ẏ poore/ ẏ yonge as the olde/ there is no difference/ none excepte/ all must nedes dye. All though we lyue very longe/ yet shall we dye shortly: for ẏ lengest lyfe of this worlde/ is very shorte. And yet haue we no certaynte/ ne yet coniecture of knowlege/ whan/ where/ how/ or in what state we shall departe this lyfe. And sure we ben/ that as we ben founde at that tyme/ so shall we be

taken/ & Without respyte or delay/ forthwith shall we be presented & brought before ꝑ hygh iudge/ that can not be deceyued to make a counte of all our lyfe past/ where no man of lawe may speke for vs/ ne ony excuse may serue vs. Our owne conscyence shall there speke and tell ꝑ playne trewth/ wout crafte or dyssymulacyon/ and (in a moment/ a twynclynge of an eye) shall clerely cõfesse al our hole lyfe/ & euery wrynckle & parte therof: Whiche cõfessyon/ yf our lyfe were good/ shall be vnto our greate honour/ confort/ reioysynge/ & ioye euerlastynge. And contrary/ yf it were euyll/ it shalbe vnto our great shame & rebuke/ vnto our endles sorow and payne/ & wo euerlastyng. We haue nede therfore to be well ware/ how we spende our tyme/ how we passe this lyfe/ or rather how this lyfe passeth vs/ and moche shal it auayle & ꝓfite vnto ꝑ helth of our soules ofte tymes to remembre our last ende. The wyse man sayth. In oĩbus operibus tuis/ memorare nouissima tua. &c. In al thy werkes (sayth he) remembre thyne endynge daye/ & what thynges shall come vnto the at thy last ende/ & thou shalte neuer do synne/ ne cõtynue euerlastyngly therin. The first poynt therfore of a good Christian/ is to entende & purpose with good herte & constaũt mynde/ to auoyde syn̄e/ & dyligently to study how to flee & beware of the occasions therof. And than to appoynt hymselfe vnto some customable course of good & profitable exercyse. Diuerte a malo/ & fac bonũ (sayth the prophete) turne awaye thy face/ thy herte/ wyll & mynde from all euyll/ and appoynt thy selfe to worke good werkes. For a forme therfore how to folowe the same by contynuaũce/ I shall shewe you my poore aduyse. I speke vnto you good symple & deuout

Eccli. vij.

Psalmo. xxxiij.

soules/that Woolde fayne lyue Wel your selfe/and also
ozdze & cõfozte al other vnto ỹ same. Fyrst than begyn
With your selfe. And as soone as ye do awake in the
mozynynge/to aryse foz al daye. Fyrst sodeynly turne
youꝛ mynde & remembꝛaũce vnto almyghty god/and
than vse(by a contynuall custome)to make a crosse w̃
your thombe vpon your foꝛeheed oꝛ front/in sayenge
of these Wozdes. In noĩe patris. & than another crosse
vpon your mouth/With these Wozdes et filij. And the
thyꝛde crosse vpon your bꝛest/sayeng et spũs scti. amẽ
And yf your deuocyõ be therto/ye may agayne make
one hole crosse/from your heed vnto your fete/& from
the lyfte shulder vnto ỹ ryght/sayenge al togyder. In
noĩe poꝛis et filij et spũs scti. Amen. That is to meane
I do blesse & marke my selfe With the cognysaũce and
badge of Chꝛyst/in the name of the father/and in the
name of the sone/& in ỹ name of the holy ghost/that is
to saye/the holy trinyte. iij. persones & one god. Than
saye oꝛ thỹke after this foꝛme. Good loꝛde god my ma
ker & redemer/here now ĩ thy pꝛesence/ I do(foꝛ this
tyme & foꝛ all ỹ tyme of my hole lyfe)byquethe & by-
take/oꝛ rather do frely gyue my selfe/soule and body/
With all my herte & mỹde vnto the(good loꝛde)& vnto
thy hãdes/to be thy bonde seruaũt foꝛ euer/accoꝛdyng
vnto ỹ pꝛomyse made in my baptyme at ỹ font stone.
And here now I do ratyfye & newly cõfyrme ỹ same/
and do fully consent in hert & mỹde therto/neuer here
after(by ỹ helpe of thy grace)to contrary ỹ same/but
to cõtynue in thy lawes(good loꝛde)vnto ỹ ende of my
lyfe. But Where thou knowest(good loꝛde)that I am
a frayle persone/ifyrme/feble & Weyke/& (of my selfe)
pꝛone & redy/in thought/Wozde/& dede vnto euyl/frõ

the begynnynge of my lyfe hytherto/ I beseche ẏ good Genes.
lorde god and father of all puyssaũce and power/ of all viij.
myght ⁊ strength/ ẏ ẏ wylte defende me frõ all myne
ennemyes/ and gyue me spiritual strength ⁊ power/ ẏ
I may (in the) vaynquyssh ⁊ ouercome/ flee ⁊ auoyde
al suche frailte/ light maners or dysposiciõs/ as shuld
be contrary to thy wyll ⁊ pleasure/ ⁊ that (accordynge
vnto this wyll of ẏ spiryte/ whiche thy goodnes hath
now frely gyuen vnto me) I may destroy the wyll of
the fleshe/ ⁊ so contynue vnto the ende of my lyfe. And
yet (good lorde) where thou knowest also ẏ I am but
rude ⁊ vnlerned/ without witte/ wysdome ⁊ due know
lege of the ⁊ thy lawes/ all ygnoraũt ⁊ as an ydiote or
foole in all good ⁊ spiritual vnderstandẏge/ I beseche
the (good lorde god) ẏ arte ẏ essencyall sone of god ẏ fa
ther/ ⁊ vnto whome is appropriate all wytte ⁊ wys-
dome/ all scyence/ cõnynge ⁊ knowlege/ ⁊ al ryhht per
ceyuynge ⁊ vnderstandyng/ ẏ ẏ wylte graũt me ẏ due
knowlege of thy selfe by right and true fayth/ and the
knowlege of all thy benefites ⁊ gyftes done to me ⁊ al
mankynde/ ⁊ grace duely to thanke the for them. And
also due knowlege of myne owne selfe/ of ẏ state ⁊ con
dicion of my lyfe ⁊ cõuersacion/ ⁊ specially of my wret
chednes/ with due contricion for all my synnes. And
knowlege also of thy lawes/ wyll and pleasure/ so ẏ by
no maner of ignoraũce or mysvnderstandynge/ I do
(at any tyme) in werke/ in dede/ or in word or thought
ony thynge cõtrary vnto the same. And thyrdly (good
lorde) where thou knowest also that I am ofte tymes
obstinate of mẏde/ froward ⁊ euyll wyllẏg/ stubburne
of stomake ⁊ vnkynde of herte/ dul negligent/ ⁊ slouth
full in all maner of goodnes/ I beseche the good lorde

god holy ghost / that art ỹ spyryte & wyll of the father and of the sone / & wt̄ them the same selfe essencyall god vnto whom is appropriate & specyally appoynted / all bounte / all goodnes / all grace & good wyll / that ỹ woldest vouchesake to gyue me the grace of good wyll / so that I neuer do / saye / ne thynke / ỹ sholde be contrarye vnto thy wyll. And hauynge vnto the euer a reuerēde drede / I may loue ỹ for thyselfe / & all other in ỹ (lorde) & for the / so ỹ accordynge vnto the spirituall strengthe and knowlege that thou hast gyuen me / I may apply my wyll hooly vnto thy wyll / so that I haue no wyll prope vnto myselfe / but that my wyll be all thy wyll and bothe (as moch as may be possyble) one wyll. And so I may here in this lyfe ordre my loue / & come vnto such perfeccyon of feruent charite / that (by thy grace) I may atteyn vnto ỹ fruicyon of euerlastynge charite in thy ioyful presence. Amē. And good lorde god father of heuē / I beseche ỹ take & receyue me thus vnto thy grace / & haue mercy & pyte vpon me & all thy people. And thou lorde god blessed sone of god the father / & sauyour & redemer of ỹ worlde / haue pite & mercy vpon me and vpon all cristen people. And louynge lorde god holy ghost & blessed spiryte of god / haue mercy & pyte vpon me & all ỹ worlde. Holy and blessed Trinite / one selfe & same essēcyall god / haue pyte & mercy vpon me & all myne / & vpon all thy creatures. Amen. And than ones agayne blesse the / with In noīe ptis / as before / & than go forth vnto your besynes where ye wyll. Let this be for your mornyngexercyse. And though you ỹ haue great thynges to do / wolde thynke this prayer & mornynge exercyse ouer lōge / bycause of your besynes I acerteyne you yf it were ones (by vse) goten redy &

i. Joh. ij. d.

incorporate/ & printed in thy herte & mynde/ it wolde
soone be sayd or thought/ & the yson sholde (I byleue)
haue grace to spede the better in other thynges/ & no
thynge forthynke of the spendynge of the tyme/but ra
ther account it for great gaynes/ in so moche that we
purpose to set forth in ỹ ende a longer exercyse/ for thē
that haue longer tyme to spende/but now we shall go
forth herein. After ỹ sayd morow exercyse I trust you
wyll be well occupyed vpon your appoynted course of
occupacyon. For ỹ was our cōsseyle in ỹ begynnynge/
ỹ ye sholde appoynt your selfe (by a contynual course)
vnto some certeyn occupacyon that may be profytable/
and euer to auoyde ydlenes ỹ mother and nurse of all
synne & euyll. And euer beware of suche occupacyons
as bē called cōmunly pastymes/ ỹ is to say/ all maner
of vnlawfull games/ & suche disportes as done drawe
people rather to vyce than to vertue/ whiche more pro
perly may be called lose tymes thā pastymes. For syth Mayth.
(by the affirmacyon of our sauyour) we shall make ac c.xij.
count of euery ydle worde/ it must nedes folowe ỹ we
shall make a more strayte rekenynge of euery ydle or
euyl werke. Let therfore your sayd appoynted occupa
cyon be alway good/ vertuous & profytable. Syth thā
ye must nedes make a rekenynge of euery werke/ word
and thought (for none of these cā be hyd or kept preuy
from your auditour) me thynketh it sholde be a great
surety for you/ to make euery day ones your sayd ac-
counte by yourselfe. The cōmune proverbe is/ that ofte
rekenynge holdeth longe felowshyp. I wolde aduyse
you therfore to spende some tyme therupon at nyght
after all your occupaciōs/ before your bed/ there knele
downe/ & there begyn to remembre whether ye wente

& what ye dyd immedyatly after your morowe exer-
cyse/& in what company ye were/& what was there
your behauyour and demeanour/in werke/worde/or
thought/& so go forth vnto euery place/tyme & cōpany
as brekefast/dyner/souper/or drynkyng/& where you
fynde or ꝑceyue ony thynge that was good/vertuous
and profytable/ascrybe & apply ẏ vnto our lord god/&
gyue vnto hym all the glory/laude & prayse therof/for
he alone is ẏ gyuer of all goodnes/& so ouer passe that
thynge lyghtly. And where you remembre of ony spe
cyal thynge done/sayd/or thought amysse/stycke and
byde ther vpon/& bulte it (as they say) & turne it vp so
downe/& trye the weyght & daūger therof/with all ẏ
maner & cyrcūstaunce of the same. So may ye knowe
the quantyte therof/that is to say/how great a synne
or how lytell it is/how be it none offence can be lytel ẏ
doth offende god/& surely euery synne is offence done
vnto god/all though it seme to be done vnto man. For
as ẏ loue of god doth begyn at ẏ loue of ẏ neyghboure
(For he ẏ loueth not his neyghbour) whom he may se
i. Joh. with his bodyly eye or syght (sayth saynt Johñ) how
ij.d. may he loue god (whom he can not se) so in lyke ma-
ner the offence of ẏ neyghbour is forthwith ẏ offence
of god. Consyder therfore vnto whom the trespace is
done/& so ẏ consyderacyon with the other qualytes &
quantites of the synne/shall brynge you vnto a bassh-
ment therof/& to be sory therfore/or (at ẏ leest) to wyll
or wysshe that ye had not so done. Than mekely crye
god mercy & axe hym forgyuenes therof/w̄ very pur-
pose & mȳde to be cōfessed therof at due tyme/& to take
and do penaunce therfore. And I dare assure you that
this maner of accoūt & rekenyng (though your synne

were neuer so greate) shal saue you from the ieopardy of dampnacion/ Whiche is no lytell grace & goodnes of god. Thanke hym than lowly therfore/ & so bielle your selfe/ as ye dyd in the morynge/ & your bedde also/ & go ther vnto & so cõmyt your selfe all hole body & soule vnto the ꝓtecc̃yon/ custody & kepyge of our lorde/ Who gyue you good nyght & good rest. Amen. ¶ It shall be ryght well also that you call vpon suche holy sayntes as ye haue specyall deuocyon vnto/ vnder this forme or some other lyke. Bielled lady Mary mother of god alway vyrgyn/ I beseche the praye for me/ and for all Chrystyans. Holy aungel of god/ What so euer thou be ỳ arte deputed & appoynted vnto my custody/ I (submyttynge me with mooste lowly obedience) beseche the to praye for me and for all ỳ worlde. Saynt Michaell/ sayntGabryell/ saynt Raphael/ w al holy aũgels & archaungels/ I beseche you pray for me & for all people. Saynt Johñ baptyst & all holy patriarkes & ꝓphetes I beseche you pray for me & for al chrystẽdom. Saynt Peter/ sayntPoule/ saynt Johñ theuãgelyst/ and all holy apostles & euangelystes/ I beseche you praye for me & for all the worlde/ and you also al disciples of our lorde/ and holy Innocentes. Saynt Steuyn/ and all holy martyrs. Saynt Augustine/ & al holy cõfessours all religyous ꝑsons & heremytes. Saynt Katheryne sayntMargarete/ saynt Barbara/ & all holy vyrgyns I beseche you pray for me/ & for all persones. And fynally al you holy sayntes of heuen/ of euery degre and state Where you be/ I beseche you all in generall/ and euerych in specyal/ praye for me & al mankynde. Here may you bryng in ỳ patrons of your chyrches or dyoces/ and suche as ye haue (as I sayd) synguler deuofor houshold̃.

cion vnto. And here an ende as vnto your self. But yet some of you wyll saye. Syr this worke is good for relygyons persones / & for suche psones as ben solytary & do lye alone by themselfe / but we done lye.ij.or.iij. somtyme togyder / & yet ī one chambre dyuers beddes & so many in company / yf we sholde vse these thynges in p̄sens of our felowes / some wolde laugh vs to scorne and mocke vs. O Jesu bone. O good lord Jesu / what heare I now? I dare wel saye / there ben but fewe persones in englande but they wolde byde some daunger or rebuke for the pleasure of theyr kyng or pryce / & many for theyr mayster or maystresse / or theyr souerayns & some for theyr frendes & felowes / & specyally where great gaynes sholde growe therby vnto them self. And for ẏ pleasure of god our father / & of our swete sauyour Jesu our brother sholde we be abasshed to take daūger & bere a poore mocke or scorne / ẏ neuer shall woūde our flesshe / ne yet tere our skin for ẏ pleasure of our pereles prynce / kynge of kynges / & lorde of all lordes? Fye for shame ẏ ony chrystyan sholde be so cowardous. Venter vpon it / go forth with all. In.ix.dayes (as they saye) the daūger shall be past / fere no thynge. Euery begynnynge is harde & of great difficulte. But importune labour doth vaynquyshe & ouercome all thynges. I tell you / this exercyse by dayly custome & vse / shal seme very shorte & swete / profytable & pleasaūt / rede it or heare it ouer ones or twyse at the leest before ye cast it away. How be it we thȳke it not sufficiēt nor ynough for you to lyue well your selfe / but ẏ all other christyans also lyue the better for you & by your example / & specyally those tha you haue in charge & gouernaūce / that is to say / your chylder & seruaūtes. And me semeth it shold

Omne prīcipiū difficile. labor improbꝰ oīa vincit.

also be a good paſtyme & moche merytoryus / for you
ỳ can rede / to gader your neyghbours aboute you on
the holy daye / ſpecyally the yonge ſorte / & rede to them
this poore leſſon. For therin ben ſuche thynges as they
ben bounde to knowe / or can ſaye / that is / the ℣ater
noſter / the Aue maria / & the Crede / With ſuche other
thynges as done folowe. ℣ Wolde therfore you ſholde
begyn With the betyme in youth as ſoone as they can
ſpeke / For it is an olde ſayenge. The pot or veſſell ſhall
euer ſauour or ſmel of that thynge wherwith it is fyrſt
ſeaſoned / & your engliſhe puerbe ſayth / that ỳ yonge
cocke crowet h as he doth heare & lerne of the olde. you
maye in youth teche them What you Wyll / & that ſhall
they lengeſt kepe & remẽbre. you ſholde therfore aboue
all thynges / take hede and care in What cõpany your
chylder ben nouryſhed and brought vp. For educacyon
& doctrine / ỳ is to ſaye / bryngyng vp & lernynge / done
make ỳ maners / With good & vertuous plones (ſayth
the prophete) you ſhall be good & vertuous. And With
the euyll plones / you ſhall alſo be euyll. Let your chyl-
der therfore vſe & kepe good cõpany. The pye / the iaye
and other birdes done ſpeke what they mooſt heare by
eare / The plouer by ſyght Wyll folowe ỳ geſture & be-
hauyour of the folwer. And the ape by exercyſe Wyll
Worke & do as ſhe is taught / & ſo Wyll ỳ dogge (by vio-
lence) contrary to naturall diſpoſicyon / lerne to daunce
The chylder therfore ỳ by reaſon do ferre excede other
creatures / wyl bere away what they heare ſpokẽ / they
ſholde therfore be vſed vnto ſuche cõpany Where they
ſholde heare none euyll / but Where they may heare
godly & chryſtyã Wordes. They Wyl haue alſo in theyr
geſtures & behauyour / ſuche maners as they vſe & be-

Quod noua teſta capit: in veterata lapit.

℣ſal. xvij.

holde in other ꝑsones. And as they be taught / so wyll they do / & in many thynges they may be cõpelled vnto a contynuall custome / whiche doth alter & chaũge naturall disposycyon. Unto some craftes or occupacyõs a certayne age is requyred in childer / but vertue & vyce may be lerned in euery age. Se therfore ꝑ in any wyse you let them vse no company but good and vertuous. And as soone as they can speke / let them fyrst lerne to serue god / & to saye the Pater noster. Aue and Crede. as I sayd before. And not onely your chylder / but also se you & proue / that all your seruauntes / what age so euer they be of / can saye ꝑ same. And therfore I haue adupsed many ꝑsones / & here now do counseyle / that in euery mele / dyner or souper / one ꝑsone sholde with lowde voyce saye thus.

Fyrst peticyon. Pater noster qui es in celis: sanctificetur nomẽ tuũ. Good lorde god / our holy father that arte in heuen / let thy name be sanctifyed / that is to meane / I beseche ꝑ grauute vs grace to blesse / to honour / to laude and prayse thy holy name.

Seconde. Adueniat regnũ tuũ. Good lorde god our father that art in heuen / let thy kyngdome come / that is I beseche the lorde / that all the people of ꝑ worlde maye come vnto the grace of baptysme / & so be ꝑ faythfull subiectes of thy realme and kyngdome of christianite.

Thyrde. Fiat voluntas tua / sicut in celo & in tra. Good lorde god our holy father ꝑ art in heuẽ / let thy wyll be wrought in erth as it is wrought in heuen / that is to meane / I beseche the lorde / ꝑ all thy christian people here in erth may performe thy wyll / & kepe thy cõmaũdementes after they estate & cõdicyon / as thy holy aũgels and sayntes do in heuen after they state and degre.

panen nostrum cotidianū da nobis hodie. Good lorde fourth.
god/our holy father that arte in heuen/gyue & graūte
vnto vs this daye our dayly breed/that is to meane/
I beseche the good lorde/graūte vnto vs cōtynually ỹ
spiritual fode/grace & effecte of thy holy sacramentes
Or thus. Graunt vnto vs the cōtynual grace & effecte
of thy holy sacramentes/Whiche is the dayly fode of
our soules/and spirituall suerte of our saluacyon.
Et dimitte nobis debita nostra: sicut & nos dimittim⁹ fyfth.
debitoribus nostris. Good lorde god our holy father ỹ
arte in heuen/forgyue vs our dettes/as we done for-
gyue our detters/that is to meane/I beseche ỹ good
lorde/forgyue & pardon me & all chrystyans all maner
of offences & trespaces done agaynst the & thy lawes:
lyke wyse as we done forgyue all maner of psones all
maner of greues & trespaces done agaynst vs.
Et ne nos inducas in tentationem. Good lorde god our syxth.
holy father that art in heuen/lede vs not in to tempta-
cyon/that is to meane/I beseche the good lorde/suffre
me not/ne ony chrystyan/to be ledde or brought by ony
tentatyon/vnto the full consente of ony synne.
Sed libera nos a malo. But good lord god our holy fa- seuenth.
ther ỹ art in heuē/delyuer me & all chrystyans frō cuyll
that is to meane/I beseche ỹ good lorde/ỹ not onely ỹ
kepe me & all thy people frō all syn & offēce of thy good
nes/but also that ỹ wylt delyuer & make vs quite of al
synnes past/& cōserue & kepe vs cōtynually in ỹ state of
grace. Amē. so be it/that is to meane/good lord/we be
seche the ỹ all these thynges may come to passe in full
effecte/accordyng to our petition & desyre. This prayer
of ỹ Pater nr/is ỹ mooste excellent prayer/bycause ỹ our
sauyour made it hymselfe/& taught it to his disciples.

The Aue maria/is the mooſt pleaſaũt prayer/and of mooſt honour vnto our bleſſed lady/bycauſe one parte
Luc.j. therof is the ſalutacyon of ỹ aũgell Gabryell/ Wherby immediatly after her conſent/ſhe cõceyued the ſone of god in her Wombe. And ỹ other parte Was ſpokẽ vnto her by ſaynt Elizabeth/inſpyred & moued ther vnto by ỹ ſpiryte of god ỹ holy ghoſt. And therfore done We let forth the Aue maria after ſuche maner as We dyd ỹ Pat nr̃. Aue maria gr̃a plena dñs tecũ: bñdicta tu in mulieribꝫ et bñdictꝰ fructꝰ vẽtris tui Jeſus. Amẽ. Hayle Mary full of grace/god is With the. Bleſſed be thou a monge Women/and bleſſed be the fruyte of thy Wombe Jeſus Chryſt/god & man. Amẽ. ſo mote it be. The fyrſt Worde Aue/whiche I do engliſſhe after ỹ cõmune maner/hayle/is a Word of ſalutacion/as We ſaye in cõmune congreſſes or metynges togyder. God ſpede you/god ſaue you/god bleſſe you. Good morowe good euen/god ſpede/god be at your game/god be at your Werke/god ſende you/With ſuche other/after ỹ maner of the countre Where it is ſpoken.

And the laſt Worde Amen. is a Worde of conſent or deſyre/ỹ the mater ſpoken before ſholde come to paſſe/or vnto effecte/as cõmunly is ſayd/be it/ſo be it/let it be ſo/I graunte/I aſſent/With other lyke. This haue We ſayd/bycauſe ye ſholde vnderſtande What euery Worde meaneth. ¶ Now doth folowe the Crede.

¶ The fyrſt artycle.

Saynt Peter. CRedo in deũ patrẽ/oĩpotẽtẽ/creatorẽ celi et tre. I byleue byõ god the father almyghty/maker of heuen and of erthe. This terme in deũ/is dyuerſly engliſſhed/ſome done ſaye/ into god/ſome inwardly in god/ſome pfytly in god. But the mooſt cõmune vſe

of the countre of the vnlerned people/is to saye/I by leue vpon god & vpon his fayth/but all doth meane in effecte/ẏ the persone hath ꝑfite fayth & byleue in god/ and vnto god. ¶The seconde artycle.

Et in Jesum christũ filium eius vnicũ dñm nostrum. Saynt
And I also byleue ꝑfytly vpon our lorde Jesu Chryst Andrewe.
his onely begoten sone/that is to saye/ẏ onely begotẽ sone of the sayd father. ¶The thyrde artycle.

Qui cõcept⁹ est de spũ sancto/natus ex maria virgine. Saynt
And also I ꝑfytly byleue/ẏ our sayd lorde Jesu was Johñ.
conceyued of the holy ghost/& borne of our lady saynt Mary/she remaynynge & abydynge euer a vyrgyn.

¶The fourth artycle.

Pass⁹ sub poncio Pilato/crucifix⁹/mortu⁹ et sepult⁹. Saynt
And also I ꝑfytly byleue/that our sayd lord Jesu dyd James
suffre his passyon/and was crucifyed/deed/& buryed the more.
vnder the power & iudgement of a man called by ꝓpre name Poncius/& by his seconde or surname Pylate.

¶The fyfth artycle.

Descendit ad inferna: tertia die resurrexit a mortuis. Saynt
And I byleue perfytly also/that our sayd lorde Jesu Thomas
after his sayd passyõ & deth/descended & went downe of ynde.
vnto ẏ lowe places of hell/& brought forth thens our fyrst father Adam/& all that were there with hym/& that vpon the thyrde daye after is deth/he dyd aryse from deth/& al ẏ bondes therof vnto lyfe euerlastyng.

¶The syxth artycle.

Ascẽdit ad celos/sedet ad dexterã dei patris oĩpotẽtis Saynt
And also I byleue ꝑfytly/that our sayd lord Jesu dyd James
ascende & stye vp vnto ẏ hyghest heuens/& there doth the lesse.
syt vpon the ryght hande of god the father omnipotẽt and almyghty. ¶The seuenth artycle.

Saynt. Phylyp. Inde venturus est iudicare viuos et mortuos. And I also perfytly byleue/that he wyll come thens agayne into this Worlde/to iudge all persones/qwycke & deed.

¶The.viij.artycle.

Saynt Bartholomewe. Credo in spiritū sanctū. I byleue perfytly also vpon the holy ghost/the spyryte of the father & of the sone/& with them bothe the same selfe god.

¶The.ix.artycle.

Saynt Mathewe. Sanctā ecclesiam catholicam. I also byleue that the chirche of Chryst is & was/& euermore shall be holy & faythfull/& therfore I do gyue fayth & credence vnto the same/and vnto the determinacyons therof.

¶The.x.artycle.

Saynt Symon. Sanctorū cōmunionē/remissionē peccatorū. I byleue also the cōmunion of sayntes/that is to say/I byleue that all the werkes & good dedes of all good & holy persones ben and shall be cōmune/so that euery faythfull Chrystyan hath & shal haue parte with other. And also I byleue the remyssyon of synnes/that is to saye/that all maner of synnes may and shall be forgyuen/yf forgyuenes be duely desyred and axed.

¶The.xj.artycle.

Sait Jude called also saint Tadde. Carnis resurrectionē. I also byleue the resurreccyon of our flesshe/that is to saye/I byleue þ all maner of persones shall aryse at þ daye of dome in soule & body with þ same flesshe/blode & bones þ they were borne with & dyed with.

Saynt Mathye. ¶The.xij.artycle.

Et vitā eternā. Amen. And also I byleue euerlastynge lyfe/that is to saye/that (after þ general resurreccyō) all maner of psones/as well good as euyll/dampned or saued/shall contynue in lyfe euerlastynge/eyther in ioye or payne/& neuer departe therfrom. This Worlde

Amē. is declared before in the ende of ỹ Pater noster.
¶ This maner of ỹ Pater noster/ Aue and Crede/ I
Wolde haue vsed & redde vpon the boke at euery mele
or at the leest ones a daye wt lowde voyce (as I sayd)
that al ỹ ꝑsones ꝑsent may heare it. And yet forther
I Wolde aduyse & coūseyle you/ to se/ knowe & proue/
that euery persone in your house/ & all that ben vnder
your gouernaūce & charge (can say ỹ same) & therfore
you must take ỹ labour to heare them your selfe/ and
where nede is to teche them. For many that ben aged
and can not saye/ Wyll be abasshed to lerne it openly/ &
yet yf they heare it dayly red after the maner shewed
before/ they shall by vse and custome lerne it very wel.
And some other persones there ben/ that can say right
wel/ bothe vpon the booke & without/ but yet amōge
them some ben dullardes & slouthful/ & some negligēt
and careles/ & so done they not saye it/ but in tyme for-
gete it/ as in maner they had neuer lerned it. I praye
you therfore (good deuoute chrystians) take the payne
to heare them your selfe/ at the leest ones a Weke/ & let
none escape you/ olde nor ponge. It shall (byleue me)
be vnto you a greate dyscharge of conscyence/ and not
Without meryte & greate rewarde. And charge them
streytly vnder payne of punysshemēt/ that they say it
euery daye thre tymes at the leest/ ỹ is to saye/ in the
mornynge/ at none or mydday/ & at nyght. Thā must
you teche them to knowe by ordre the preceptes or cō-
maūdementes of god/ the names of the. vij. principall
synnes/ & of theyr. v. Wittes/ as thus. The cōmaūde-
mentes of god ben. x. in nōbre. The fyrst/ that We shal Fyrst.
haue no straunge ne other goddes/ but one alone/ & hȳ
to loue/ honour & drede aboue all thynges. The secōde

Seconde Thyrde. We may not take the name of god in vayne/ & therfore We maye not vse to swere. The thyrde/ We must kepe our holy daye w̄ close mynde vnto god/ & reuerēde deuocion/ & therfore We may do no bodily or worldly labou
Fourth. res for lucre therin. The fourth/ We must w̄ reuerend & due lowly maner do honour vnto our parentes/ ỹ is to say vnto our fathers & mothers/ & we shal haue (by
Fyfth. ỹ promise of god) lōge lyfe therfore. The. v. We shall not
i. Jo. iij. c slee or kyll ony persone/ neyther in dede/ nor yet in wyll/ or mynde/ nor yet may We hate ony person in herte. For
Syxth. Who so euer so doth/ is an homicide & mānsleer. The.
vij. We may do no lechery. The. vij. We may do no theft
viij. The. viij. We may bere no false wytnes/ ne make ony
ix. lye or lesyng. The. ix. We may not coueyt or desyre ony
x. Wedded or maryed person. And ỹ. x. we may not coueyte ne desyre ony other mānes goodes. These ben ỹ. x. cō-
Exod. xx. maūdementes/ gyuē & cōmaūded by almighty god/ & they ben dyuyded in two partes/ as two tables or bokes. The fyrst apperteyneth & belongeth vnto almighty god hym selfe. And in ỹ parte ben cōteyned ỹ thre fyrst cōmaūdemētes/ & all those thre cōmaūdemētes ben cōteyned in this one cōmaūdement of the gospell. Loue god aboue all thynges. And in the seconde parte or seconde table ben the other. vij. cōteyned/ Whiche done apperteyn & belonge vnto thy neyghbour. And yet all those. vij ben agayne contayned in this one commaūdement of Chryst. Loue thy neyghbour as thy selfe.

A declaracyō of the sayd precepte. Yet maye ye go ferther w̄ them/ somwhat to teche them What they meane. For whan you se ỹ We maye haue no mo goddes but one alone/ ỹ is to meane/ that We sholde loue nothynge so well as god. Whā so euer
The fyrst than a person doth set his herte & mynde vpon ony cre

ature/more thā vpon god/so that he wolde rather vn
please god & breke his lawes & ordynaūces/than for to
leue & forbere the affeccyō or pleasure of the creature/
thā hath he a straūge god/another god/for thā ỹ thyng
is his god/for the whiche he dothe forsake god/and
doth contrary vnto his wyll & ordynaunce. And here
(good and deuoute chrystyans)be well ware/& warne
all youres of these superstycyous wytchcraftes and
charmes that ben moche vsed/& done deceyue many
persones/that(for the vnlawfull loue vnto the helthe
of theyr bodyes/or of theyr childer/or beestes/or other
goodes loste or stolen)wyll go seke wysemen or wyse
womē(for so they done call ỹ deuyls proctours ỹ done
vse suche witchcraftes & charmes) thē done they seke
I say/and put them selfe subiecte vnto the false god
the deuyll and his cerimonies/to gette helthe vnla w-
fully by the meanes of that wytchcraftes forbodē by
the chyrche/vnder payne of cursyng. And yet the sym
ple people done suppose and wene they do nothynge
offende therin. For I haue herde them saye full often
my selfe. Syr we meane well/and we do byleue well
& we thȳke it a good & a charitable dede to hele a sycke
persone/or a sycke beest/and trewth they saye/but yet
it is neyther good ne charytable to heale them by vn-
lawfull meane. And surely ỹ meane is vnlawfull. For
good reason wyl admyt/that no sore ne syckneſſe may
be healed/but eyther by nature/or by medicyne/or by
myracle. Yf a fynger be cutte/or smal surfet taken/na
ture in a whyle wyl heale the persone. But in all gre-
uous dyseases/ medicyne is the commune meane of
helth/but sure ben they ỹ suche charmes or wytche-
craftes ben no medicynes. For thā shold they heale as

well by one ꝑsone as by another. And no mā byleueth they ben myracles/ergo they must nedely be ẏ deuyls crafte/ẏ to deceyue ẏ symple ꝑsones/doth hurt some/ & techeth ẏ waye vnlawfully to brynge them into his daunger. For you wyll graunt ẏ he were a foole/that for ẏ helth of his hors legge/wolde lose one of his owne hādes/or one of his owne eyes/ & yet is he more foole in dede/that for ony creature wold lose his soule. But yet some haue sayd to me. Syr how may this charme be euyll or amys/whan all thynges ben good/as by example. The charmer is a good mā or a good womā & taketh here a pece of whyte breed/ & sayth ouer that breed nothynge but onely ẏ Pat nr̄. & maketh a crosse vpon ẏ breed/whiche thynges ben all good/than doth he nothynge els but lay ẏ pece of breed vnto ẏ tothe ẏ aketh/or vnto ony other sore/turnynge ẏ crosse vnto ẏ sore or dysease/ & so is ẏ persone healed. How may this be euyll now saye they? I saye agayne it is euyll and dāpnable/bycause ẏ fayth & byleue of ẏ hole mater resteth in ẏ applicacion of ẏ crosse/whiche hathe no naturall operacion/but is a cerimonye vnlawfull. For all though thynges here ben good/yet done they nothyng auayle wout ẏ cerimony/ & so is all a charme & vnlawfull & nought whiche maye euydently be knowen for nought & vnlawfull/bycause the chirche doth cōdēpne & forbede all suche/whiche thynge surely the lerned chyrche of god/gyded euer by the holy ghost/wolde neuer haue done/yf it were good and lawfull. And therfore in ony wyse/let none of your folkes vse ony such.

The seconde. ¶ Now for the seconde precept/whiche is ẏ no ꝑsone sholde take ẏ name of god in payne/warne your folkes and take good hede vnto them that they be no cōmune

ſwerers. For it were leſſe ieopardye for you to haue in
your hous a theſe or a ſteler / a lecher or vnclene lyuer
than an vſuall ſwerer. For a great othe accuſtomed /
doth prouoke the ſedeyn vengeaunce of god. The ſcrip
ture ſayth. De domo iurãtis / non recedet plaga. The eccl. xxiij.
cuſtomable ſwerer / ſhall euer be full of iniquyte and B.
ſynne / and ỹ plage of the vengeaunce of god ſhall con-
tynually hange ouer that houſe. Let not thy mouthe
be vſed vnto ſwerynge (ſayth the ſcrypture) For ỹ cu- Ibidem.
ſtomable ſwerer ſhall neuer be clene purged of ſynne.
Wherfore I dare well ſaye that ſwerynge is one of ỹ
great cauſes of all theſe ſodeyne plages amonge men
& beeſtes / as peſtylence / pockes / ſwetynges / and mo-
reyn / with ſuche other. And I byleue verily none of
you wolde be glad to kepe in his hous a lepre / or ony
ſone infected with ony of the foreſayde plages. And
yet is a ſwerer more perylous than ony of them. For
his othe maye ſlee or infecte your chylde in the cradle /
or ſtryke your beeſtes in ỹ feldes / dyſtroye your corne
and graynes / & cauſe pryuely many myſcheues. And
yet many ſones done thynke and byleue / that yf they
ſwere trouth / they do no ſynne / but they ben ſurely de
ceyued / as bycauſe. yf a perſone wolde prynte & coyne
money of good ſyluer or good golde / kepyng alſo ỹ due
weyght and faſhion / that thynge wolde not hynge ex-
cuſe the perſone vnto ỹ kynge or his lawes / thoughe
alſo he proued the money were good and lawfull mo-
ney. For the kynges lawe is / ỹ no perſone ſhall prynte
or coyne ony money but ſuche as ben aſſygned by him
and that alſo in the place appoynted there vnto. So in
lyke maner / ỹ lawe of god is / ỹ no perſone ſhall ſwere
ony othe excepte it be at the appoyntment or cõmaun-

dement of ſuche a perſone that hath iuſt power to re-
quyre & to take an othe/& that alſo muſt be done in due
place/ý is to ſaye before a lawfull iudge. And ſo may
the perſone lawfully ſwere/ſo euer that the ſwerer do
thynke & byleue in true & vnfeyned conſcyence/ý his
othe is true. And elſ/ý is to ſay/Without circũſtaũces
and ſuche other cauſes expreſſed in ý lawe no perſone
maye ſwere/though it be neuer ſo true ý he ſwereth.
yf than to ſwere true be ſynne/and dothe prouoke the
hyghe dyſpleaſure of god/bycauſe it is contrary vnto
his cõmaũdement/to ſwere falſe muſt nedes be more
ſynne/& more prouoke his vengeaunce. Example ſhall
I ſhewe here of bothe/that is to ſaye/how god is pro-
uoked by vſuall ſwerynge/& how by forſwerynge and
falſe othes/this ſtory ý foloweth I herde at Stondon
a lytell vyllage. xxv. myles frome London/not ferre
frome the hygh waye vnto Cambrydge/where for a
tyme I dyd abyde/in auoydynge the great plage that
bothe in London and Cambrydge dyd than quyckly &
ſharpely reygne/where alſo this ſtory was open in ý
knowlege of all the coũtree there aboute/as done but
ſmall tyme before. A gentylmã that was called may-
ſter Barryngton/whoſe wyfe was afterwarde mary-
ed in Cambrydge vnto a gentylman called maiſter Ca-
ryngton/ſo that there was but one letter chaunged in
her name/ý is to ſaye/C for B. And of her alſo I herd
the ſame ſtory/all though (as ſhe ſayde) ſhe was not
preſent. This ſayde gentylman Barryngton was a
great ſwerer/& dyd cuſtomably vſe great othes/ſpe-
cyally by the blode of our lorde/or (as more commune-
ly they ſwere) by goddes blode. And vpon a ſondaye
or els a feeſtfull holy daye he went forth on huntynge

Nã.

or hawkynge / & nothynge ſpedynge after his mynde he came vnto an alehouſe at a thrugh fare called Pulcryche. .b. myles frome Ware in the hygh way to Cambrydge / the one ſyde of the whiche through fare was in ỹ ſayde paryſſhe of Stondon / where this gentylmā was / & called for drynke / & anone he began to ſwere after this vnhappy cuſtome ſayeng. By goddes blode this daye is vnhappy. And in a whyle after in ſwerynge ſo / he bledde at the noſe / & therwith more vered he began to rayle and rayne god (as they ſaye) in ſwerynge goddes paſſyon / goddes woũdes / goddes fleſſhe goddes nayles / and euer his holy and bleſſede blode / tyll at ỹ laſt he fell ferther to blede at the eares / at the eyes / at his wreſtes / & all the ioyntes of his handes / & of all his body / at his nauyll and foundement / and at other places of his body / in meruaylous great quantyte & ſtremes of blode / and ſhotynge out his tonge in a meruaylous horryble / vgſome & ferefull maner / as blacke as pytche / ſo that no perſone durſt come nere hym / but ſtode aferre of / & caſt holy Water to warde hym / and ſo he cõtynued euer ſwerynge / blaſphemynge and bledynge / tyll he expired and was deed. And on ỹ morowe after they layd hym on a carte / & caryed hym vnto the ſayd chirche of Stondon / and euer the body bled (tyll he was buryed) in ỹ waye as they came in very great habundaunce. This was a playne token that god was moche diſpleaſed with that ſwerynge / & dyd openly punyſſhe the ſame / in example vnto all vſuall ſwerers. It may alſo be a good monicion & warnyng for ſuche perſones that done myſuſe the holy daye in hawkynge / huntynge / and ſuche other fruytles occupacyons or paſtymes. Another example of the ſame

NB. vsual swerynge was shewed vnto me by a bacheler of diuinite called mayster George Werke/a felowe than where I was also felowe/of ẏ quenes college in Cãbrydge/& after he was vycar of Harowe on the hyll/ whiche thynge he sayd vpon his conscyence. He sawe hymselfe in a marchauntes house in London/whiche was his specyall frende/& sent for hẏ to gyue coũseyle vnto the same persone/a yongman ẏ was prentyse/or els seruaũt vnto ẏ same marchaũt/whiche yongman dyd vse to swere for his cõmune othe/by the bones of god or by goddes bones. And it came to passe ẏ he was takẽ with a great meruaylous sycknesse/so ẏ no physyke ne medycyne coude helpe ne ease hym/but ẏ he lay styll in bedde so longe/that the flesshe & the skyn of his armes & fyngers/& of his legges/thyes/shẽnes/ fete & toes/dyd diuyde insondre/as though they had ben slyt wͭ a knyfe/so ẏ the bare bones myght openly be sene & feled. And so in ẏ same maner(after he had wͭ greate cõtricion & open cõfessyon of that swerynge)receyued the sacramentes of ẏ chirche/he departed this lyfe vnto our lorde. Here ben now two notable exãples of vsuall swerynge. The thyrde shall I shewe you of forswerynge/or false swerynge/ whiche was shewed vnto me of an honest preest of my famylyer acqueyntaũce ẏ was vicar of Halywell/where saȳt Wenefredes wel is/besyde ẏ abbay of Basyngewerke in flynt shyre ĩ ẏ borders of wales.xiiii.myles frõ westchester which thȳg he sayd on his cõsciẽce he dyd se hȳselfe/& was there presẽt wͭ a great multitude of other people thousandes. A certeyn mã was called to be sworne in a greate mater bytwene two ꝑtyes/whiche sayd partyes dyd put ẏ mater hoolly vnto ẏ determinacyon of

NB.

his othe/ & mette bothe at a certeyn place where was a crucifixe a holy rode that dyd many myracles/ wher vpon he sholde swere/ & so dyd in ỹ syght & hearyng of a great multitude of people gadred on bothe partyes. And so his othe gyué/ he layde bothe his handes vpō the fete of the rode/ and swore false & cōtrary vnto his cōscience/ and so was dampnably forswore/ whiche thynge god wolde haue knowen. For whan he wolde haue taken awaye his handes to departe/ bothe the handes cleued & stycked fast vnto ỹ fete of the rode/ as though they had ben glued or fastened w̄ nayles thervnto. And than he wolde w̄ violence haue pulled them of/ & than with sterynge & hastly mouyng to & fro/ the steppe whervpon he stode/ slypped & voyded frō hym. And thā hanged he styll by his hādes/ & so remayned hangynge styll contynually the space of thre dayes/ & meruaylous moche people came thyder to se and loke vpon hym/ of ỹ whiche many ben yet lyuynge. So at the last after thre dayes whan he had with greate contricion openly cōfessed his defaute/ & receyued ỹ sacramētes of ỹ chyrche/ whā ỹ people supposed & thought verily he sholde there haue expyred & dyed/ he was sodeynly delyuered & loosed/ & lyued many yeres after a good & holy lyfe/ vnto ỹ glory of god & great example of them that ben swerers. Saynt Gregory in his dialoges doth shewe of a chylde/ that (as he had herde of other p̄sones) dyd swere greate othes/ & had pleasure therin/ & sodeynly whan he was swerynge in his fathers lap vpon his knee/ the deuyll came & openly raupysshed/ & by violence toke hym from his father/ & caryed hym away/ that he was neuer sene after. Here may you perceyue the great peryll & ieopardy of swe-

li. iiij. ca. xviij.

rynge. For the loue of our lorde therfore good deuoute christians/take good hede therto/as wel in your selfe as i your folkes. And yet shold you haue no lesse garde or awayte vnto lyeng/for makyge of lyes or lesynges For the lye or lesynge is very mother vnto bothe ye defautes shewed last before/that is to say/vnto periury or forsweryngе/& vnto false wytnes. For euerychе of these doughters/is worse than the mother. For ye lyer careth lytell to bere false wytnes/and euery lyer is cōmūly a swerer/for els the lye sholde not be couloured/dubbed & peynted suffyciētly to seme true/& specially in a defaute wherof ye lyer wolde fayne be excused for drede of punysshemēt or rebuke/or whā a mater shold (by that lye) come to passe/& be brought aboute vnto effecte/for ꝓfyte/aduaūtage/flatery/or pleasure. For whā the lyer dothe coueyte moost subtylly to deceyue and wolde fayne & glably be byleued/than dothe the lyer moost lyberally lasshe out othes/& spareth for no cost (as they saye) but whā suche a ꝑsone dothe swere moost/than wyll a wyse ꝑsone byleue hym leest. And by this doth appere/that ye commune & besy swerers ben suspecte to be lyers. For ye lyer is cōbred so in conscyence/that he supposeth & thynketh he can not be byleued without he swere many othes/& greate othes Beware therfore of lyers/for cōmune lyers bē cōmunly theues or pykers/& vnclene lyuers. And (to say the trewth) ye lyer is apte & disposed vnto all maner of vyces/bycause that all lyers ben the chylder of ye deuyl. For ye deuyll was the fyrst lyer/& euer dothe contynue a lyer. And (as the gospell sayth) he is the father of all lyers. Now ponder & wey (good deuoute christiās) I praye you/yf you were requyred wheder you wolde

Mendacium.

Johan. viij. f.

be cõtent to kepe in your cõpany a theke or pyker/a per
sone that shulde enforce & labour to corrupte your wy-
ues or your doughters/or yet suche a persone ỹ were
seruaunt or chylde vnto your deedly foo or enmemy/I
thynke you wyll say nay/you wolde kepe none suche
Than saye I beware of the lyer/for all cõmune lyers
ben the deuylles childer/& done folowe theyr father ỹ
deuyll/whose properte & natural disposicion is to lye.
I can well graunte that you forgyue & perdon them
that done steale/pyke or do lechery for ones or twyse/&
labour & loke for theyr recouery & amendemẽt/but in
no wyse can I graunte that you perdon ỹ lyers/but
euen forthwith/as you wolde cure ỹ sodeyn pestylẽce
so correcte and punysshe the lye/wherfore I haue set
out here a prety lesson/whiche I pray you teche your
chylder/& euery chylde that cometh into your cõpany
you shall(I trust)do moche good therby.

yf I lye/backebyte/or stele
yf I curse/sporne/mocke/or swere
yf I chyde/fyght/stryue/or threte
Than am I worthy to be bete
Good mother/or maystresse myne
yf ony of these fyue
I trespace to your knowynge
With a newe rodde and a tyne
Erly naked before I dyne
Amende me with a scourgynge.

And than I praye you fulfyll & performe theyr peti-
cion & requeste/& thynke it not cruelly/but mercyfully
done. For the wyse man sayth/who sparyth the rodde Pro.xiii.d.
hateth the chylde. And in another place/yf thou haue Eccli.vii.c.
childer(sayth he)correcte them betyme/& holde them

vnder whyle they be yonge/your dayly practyse doth shewe vnto you/ ẏ yf you powder your flesshe whyle it is newe and swete/it wyll contynue good meet/but yf it smell before it be powdred/all the salte you haue shall neuer make it seasonable. Powder your chylder therfore betyme/and than you loue them/ꝛ shall haue cõforte of them. I dyd appoynt the correccyon before vnto the mother or maystresse/for cõmunely they done take the laboure of that mynysterye and seruyce. Not withstandynge there maye be sayd father or mayster/ and the staffe or fote of ẏ ryme be all one. But who so euer do the correccyon/whether it be in lasshes/or in wordes/let it be done with the charyte of our lorde/and with a mylde ꝛ softe spirite/that euer it be done for the reformacyon of the persone/rather than for the reuengynge of the defaute/and therfore sholde you neuer do ony maner of correccyon whyle you be vexed/chafed troubled/wroth or angry for ony cause/but rather for that tyme deferre the correccyon/and another tyme by good delyberacyon take the persones aparte/or yf the trespas be openly knowen/than do it openly/that all the lokers thervpon maye be warned therby/and gyue them a good lesson before the correccyon/and tell them/you do the correccyon agaynst your mynde/compelled thervnto by cõscience/and requyre them to put you no more vnto suche labour ꝛ payne. For yf thou do (say you) you must suffre parte of the payne with me and therfore you shall now haue experience and profe what payne it is vnto vs bothe. And thã praye truely and afterwarde forthwith forgyue them clerely ꝛ gentylly/so that they do no more so. And in doynge thus correccyon/you may edify ꝛ refourme the persones/ꝛ

also meryte & haue thanke of our lorde. Where yf contrary you chyde/brawle/curse/& wt vngoodly wordes rebuke/or stryke with hastynes to reuēge your owne cause or appetyte/you shall rendre the persones more stubburne & styffe herted/& engendre in them an hatered towarde you. And also not onely lose your meryte but also deserue payne and the punysshement of god/ where the other correccion done by sobrenes/shal cause the persones to haue you in a reuerende drede/& also to loue you/and here afterdwarde to blesse you/and pray for you. I praye you therfore/wynne & deserue bothe theyr blessynge and prayer/& also the blessynge and rewarde of our lorde. But bycause that cōmunly all persones done vse to swere some othe/in affyrmynge or denyenge/that is/in sayenge ye/as grauntynge/or nay as denyenge/whiche ben seldon sayd nakedly by them selfe without some addycyon/therfore I wolde haue you in auoydyng of all vayne othes/to teche your chylder to make theyr addycyons vnder this fourme. ye father/nay father: ye mother/nay mother: ye brother/ nay brother: ye syster: nay syster: ye syr/nay syr: ye dame/nay dame: or vnto the states/mayster/maystresse and so forth of all suche cōmune termes/as grauntfather/grauntmother/godfather/godmother: vncle/ aunt/cosyn/& suche lyke/wout ony other addycyon/or ony of these fonde othes/as by cocke & pye/by my hode of grene/& suche other. For Chryst sayth in the gospell vnto his disciples. Swere not you at all (sayth he) in ony wyse/that is to meane/vnlawfully/or in vayne/ And ẏ prophete sayth. Laudabūtur oēs qui iurātur in eo: quia obstructū est os loquentium iniqua. That is/ those persones that done lawfully swere in god/shall

Math. v

Psal. lxij

be praysed & haue rewarde therfore/and the mouth of euyll spekers shall be stopped/& they put to shame & rebuke. All this haue we spoken for the kepynge of the seconde precepte or cōmaūdement. Now for ẏ thyrde commaundement. I pray you gyue good example in your owne selfe/and than teche all youres how they sholde kepe duely ẏ holy daye/ẏ is to saye(in as moche as conuenyently maye be) to be voyde of all maner of worldly & bodyly labours. I sayd in almoche as conuenyētly may be. For people must haue meet & drynke the houses must be appareyled/beestes must be cured & loked vnto. And very vnfeyned necessyte or nede doth excuse in cōscience. The holy day is ordeyned of god & the churche/onely for ẏ seruyce of god. The due place of that seruyce is the chirche/vnto all them that may cōuenyently come ther vnto. And vnto them that may not/euery honest place of good & lawfull occupacyon is theyr chirche. For god is there present where he is duely & deuoutly serued. Take ẏ payne therfore whā you may to go forth your selfe/& call your folkes to folowe. And whan you ben at the chirche/do nothynge els but that you came for/and loke oftyme vpon them that ben vnder your charge/that all they be occupyed lyke(at the leest) vnto deuoute Chrystyans. For the chirche (as our sauyour saythe) is a place of prayer/ not of clateryngе & talkynge. And charge them also to kepe theyr syght in the chirche close vpon theyr bokes or bedes. And whyle they ben yonge/let them vse euer to knele/stande/or syt/and neuer to walke in ẏ chirche And let them heare ẏ masse quyetly & deuoutly/moche parte knelynge. But at the gospell/at the preface/& at the Pat nr̄/teche them to stande/and to make curtsy/

The.iij. precepte.

Math. xxj.

at this worde Jesus as the preest dothe. Thus in the foore noone let the tyme be spente all in ẏ seruyce of god And than in the after noone/must you appoynt them theyr pastyme with great dylygence and strayte commaũdement. Fyrst that in no wyse they vse suche vanytes as cõmunely ben vsed/that is to saye/berebaytynge & bulbaytynge/fodball/tenesplayng/bowlynge nor these vnlawfull games of cardynge/dycyng/closshynge/with suche other vnthryfty pastymes/or rather lose tymes. Wherin (for a suerte) ẏ holy day may rather be broken/than yf they wente to the plough or carte vpon cester day/so it were not done by cõtempte or despysynge of ẏ cõmaundement of the lawe/ne for vnreasonable couetyse & loue of worldly goodes. For synne doth alwaye more defoule & breke the holy daye than doth ony bodyly werke or occupacyon. Therfore let them beware of the tauerne and alehous/for drede of dronkenes/or of glotony/and of suspecte places/or wanton company/for fere of vnclennes/or lechery/whiche thynges ben vnto youth moost peryllous/& of great daunger & ieoperdy of corrupcyon. Assygne you therfore and appoynt you them ẏ maner of theyr dysportes/honest euer & lawfull for a reasonable recreacyon/and (as moche as conuenyently may be) let the sexes be departed in all theyr dysportes/that is to say the kyndes/men by themsefe/and the women by them selfe. And also appoynt the tyme or space/that they be not (for ony sportes) from ẏ seruyce of god. Appoynt them also ẏ place/that you may call or sende for them whan case requyreth. For yf there be a sermon ony tyme of the daye/let them be there present/all that bẽ not occupyed in nedefull & lawfull besynes/all other layde

on parte/let them euer kepe the prechynges/rather than the masse/yf (by case) they may not heare bothe. To bye and sell or bargayne vpon the holy daye/is vnlawfull/excepte it be for very nede. Charyte vnto the poore & nedy neyghbours/dothe lawfully excuse bodyly or worldly labours vpon ỹ holy daye. Loke well you neyther done saye wylfully/& by delyberacyon vpon the holy daye ony thynge that you knowe in cõscience/sholde be cõtrary vnto the honour of god/and thã done you iustly kepe your holy daye. A very good sure pastyme vpõ the holy daye/is to rede/or to heare this booke/or suche other good englysshe bookes/and gader thervnto as many persones as you can. For I tell you there sholde be no tyme lost/ne myspent vpon the holy daye. Let this poore lesson now content you for these thre commaundementes of the fyrst table/Whiche (as I sayd) done apperteyne and belonge vnto almyghty god hymselfe. Another shorte lesson shall We set forth/for the commaundementes of the secõde table. And fyrst the due reuerẽde honour to be done of the chylder vnto ỹ parẽtes/that is to saye/vnto theyr fathers and mothers. Teche your chylder therfore to axe blessynge euery nyght/kneelynge before they go to rest/vnder this forme. Father I beseche you of blessynge for charyte/or thus. Mother I beseche you of charyte gyue me your blessynge. Thã let the father or mother holde vp bothe the handes/& toynynge them bothe togyder/loke vp reuerently & deuoutly vnto the heuen/& saye thus. Our lorde god blesse you chylde/& therwith make a crosse With the ryght hande ouer ỹ chylde/sayenge. In nõie pris et filij et spũs scti. Amẽ. And yf ony chylde be styffe herted/stubburne/and fro

The. iiij. precepte.

warde/ & wyll not thus axe blessynge/ yf it be within age/let it surely be whysked with a good rodde/ & be compelled therunto by force. And yf the persones be of forther age/and past suche correccyon/and yet wyll be obstynate/ let them haue suche sharpe & greuous punysshement as cõuenyently may be deuysed/ as to syt at dyner alone & by themselfe at a stole in ỹ myddle of the hall/with onely browne breed & water/ and euery persone in ordre/to rebuke them as they wolde rebuke a theefe or a traytour. For in ỹ olde lawe suche chylder were brought before ỹ hole townshyp/ that is to saye the people of ỹ cyte/ or of that towne/ and there were they stoned vnto dethe. And certeynly I wolde not aduyse ne cõseyle any parentes/ to kepe suche a chylde in theyr hous/ wout great afflyccyon & punysshement And therfore I thynke it were moche cõuenyent for ỹ parẽtes/ofte tymes to shewe vnto theyr chylder what cõmoditees & profytes/ & what perylles & ieopardies done folow the honour & dyshonour of the parẽtes/accordynge vnto holy scrypture. Some wherof I haue here set forth/ as is conteyned in ỹ boke of ỹ wyse man called Ecclesiasticus/in ỹ thyrde chappytre. Those persones (sayth he) that ben ỹ chylder of Chryst/ ben also the chylder of his chirche/and all suche (as though it were by naturall dysposicyon) gyuen thẽ and applyed of that godly dysposicyon vnto obedyence and loue. Al you therfore that ben louynge chylder/be euer obediẽt vnto the iudgement & discrecyon of your parẽtes. And so be you obedient in all your werkes/that you therby may be ỹ chylder of saluacyon/ỹ is to say/ỹ your obedience be done wt ỹ very loue of your hert/ vnfeyned & wout dissimulacyon. For god hath ordeyned ỹ ỹ father for housholde.

Deuter. xxi.d.

Ecclesiasti. ci.iij.A.

shall haue due honour amonge his chylder / & the mother in lyke maner with lowly obedience. Those persones that done loue god / wyll praye vnto hym for the forgyuenes of theyr synnes / & afterwarde wyl beware conteyne & kepe them selfe from thē. And in that dayly prayer they shall gracyously be herde. And lyke as a persone (for the suerte of his lyuynge here) doth horde vp & gather treasour / so done they ordeyn for the suerte of theyr saluacyon / that duely done honoure theyr parentes. This worde parentes dothe signyfie bothe the father and mother. Who so euer dothe duely honoure his parentes / shall haue ioye / pleasure and confort amonge his owne chylder. And who so euer is duely obedyent vnto the father / dothe therby refresshe and moche confort the mother. And these persones ꝑ done due honour vnto theyr parentes / shall haue longe lyfe and in the day of theyr prayer / they shall gracyously be herde of our lorde / and haue theyr peticyon. Those persones that haue a reuerende drede vnto our lorde god / haue in lyke maner a reuerende drede vnto theyr parētes / and done duely honour them / and wyll do them suche seruyce / and in lyke maner as a bonde seruaunt sholde do vnto his lorde and mayster / as well in werke as worde / with all pacyence and gentylnes. Do therfore vnto your parentes honour & reuerence / that the blessynge of god may therby lyght vpon you / and that blessynge shall remayne & dure vnto your last ende.

The blessynge of the parentes dothe fyxme and make stable the possessyons and the kynred of the chylder.

And contrary / the curse of ꝑ parentes dothe eradicate and rotewalt & veterly dystroye bothe. Chylde / neuer take you pleasure in pryde in the rebuke & dysprayse

of thy parētes. For that rebuke is not thy glory / boost nor prayse / but rather thy cōfusyō / shame and rebuke. For the glory and prayse of euery persone standeth in the honoure of the parentes. And a greate shame & rebuke is it vnto the chylder / whan the parentes ben without honour & reuerence. Good chylder / take good pacyence with the age of your parentes / & neuer displease ne greue them in all your lyfe. And they fayle in wytte or vnderstandynge / & theratter speke or do ony thynge contrary vnto your reason or wytte / take you pacyence with them / & let the matter passe. And in no wyse do not you despyse them / by cause of your owne strength or better ablite. For the pyte and compassyon that you haue vnto your parentes / shall neuer be forgoten before god. For you shall haue good and profyte of theyr offence and synne. And the iustyce and ryght you do vnto them / shall you be edifyed / and encreace in vertue. And in tyme of your trybulacyon / that good dede shall be remembred. For as ȳ yce in the froste doth melte by the clere sonne beames / so shall your synnes (by your duty done vnto your parentes) be wasted & clene losed & forgyuen. That persone is of euyll name and fame / that dothe forsake the parētes in theyr nede And those chylder ben acursed of god / that done angre vexe and trouble theyr parētes. Chylde of what state or degre so euer thou be / do euer thy duty with myldnes / mekenes / and lowlynes / and than shalte thou be well byloued and praysed aboue other persones. And the more hyghe estate thou come vnto / the more meke and lowly be thou in all thynges / and thā shalte thou in the presence of god haue great merryte / & encrease in grace. For god dothe loke vpon them that done rendre

and gyue due thankes/for the fauour & goodnes done
Ad verbū ferme trāslata. vnto them before. All this now is ỹ very texte & lettre of ỹ holy scrypture in ỹ place before reherced. Where you may se and perceyue many greate cōmodites and graces that done come vnto them that duely done honour theyr parētes. And many great ieopardyes and perils/and also the curse of god/that doth lyght vpon them that wyll not do theyr duety of honour and reuerence vnto theyr parentes. Let therfore your chylder vse & accustome them selfe/dayly to axe theyr fathers and mothers blessynges. For this dare I saye/that although in case/the father or mother were an abhominable syñer/or excōmunicate/accursed/or an heretike and though the chyld were so also. yet myght ỹ crosse of the blessynge of that father or mother saue ỹ chylde from sodeyn myschefe/that els myght haue come vnto that chylde. And ỹ crosse maye also do flee or chace away euyll spyrytes/that els sholde haue had power vpon that chylde. The blessyng of euery good persone is good/and not without great vertue/accordyng vnto the power and degree of the persones/and therfore teche them also to axe blessynge of euery bysshop/abbot/and euery preest/& of theyr godfathers/& godmothers/with other deuoute persones. And let this suffyse for this fourth cōmaundement. Yet go forther
ex grego. li. dialog. iij. ca. vij.
The fyfth precepte. vnto the fyfth cōmaūdement/whiche is/to kyll or slee no persone. Teche them there/that it is not ynough ỹ they put no plone to deth by stroke of hande or wepen/but also that they hurte no plone in name or fame by detraccyon/backbytynge or sclaundrynge/or by euyll example of lyuynge/nor yet that they curse or ban/or wysshe euyl vnto ony persone/or yet hate ony persone

in hert. For (as scripture sayth) who so euer doth bere in herte or mynde ony hatred/malyce/euyll wyll/or stomacke agaynst ony chrystyā is an homycide/that is a mansleer or a manqueller. Many persones wyll say they ben in charyte/and haue no hatred vnto any persone/and yet wyll they not speke one vnto another and as it is a sygne and token that preuy hatred is in the herte/and that they do not loue theyr neyghboure as them selfe/in the true and vnfayned charyte of our lorde. And sure it is/that who so euer dothe not hooly & fully loue his neyghbour/who̅ he may se & beholde with his bodyly syght/ne he can neuer loue god/who̅ he can not se/nor so beholde. This is than the cōmaundement of god/that who so euer dothe loue god/must also loue his neyghbour. ¶ The. vj. cōmaūdement is that no lechery be done/whiche is not ment onely for the vnlawfull dede/but also for all maner of prouocacyon thervnto/as wanton and lyght behauyours/in kyssynge/clepynge/& vnclene touchynge/a lyght loke or cast of the syght/with a delyre and consent of herte vnto the dede/doth breke this cōmaundement. Moche more thā doth rybaudry breke it/and suche maner as before is sayd. The olde prouerbe sayth. Who so wyll none euyll do/sholde do nothynge that longeth therto. The ghostly ennemy doth deceyue many psones by ỹ pretence & colour of matrymony/in pryuate & secrete contractes. For many men whan they can not obteyn theyr vnclene delyre of the woman/wyl promyse maryage/& thervpon make a contracte promyse/& gyue fayth & trouth eche vnto other/sayenge. Here I take the margery vnto my wyfe/& therto plyght the my trouth. And she agayne vnto hym in lyke maner. And

1. Johis. iij.c.

1. Johā. iiij.d

The. vj. precepte.

Contractes.

after that done/they suppose they maye lawfully vse theyr vnclene behauyour/and somtyme the acte and dede doth folow/vnto the greate offence of god & theyr owne soules. It is a great ieopardy therfore to make ony suche contractes/specyally amonge them selfe secretely alone/without recordes/whiche must be two at the leest. For many tymes after the vnlawfull pleasure is past/dyscorde doth fall bytwene the partyes/eyther bycause that (as the cōmune prouerbe saythe) hote loue is soone colde/or els by the meanes of theyr frendes/or by some couetyse to haue a better mariage they or one of them done denye ẏ contracte/and so vnlawfully done mary otherwyse/& lyue in aduoutry all theyr lyfe tyme. And bycause the chyrche can not openly knowe that thynge that was spoken and done in pryuyte/they bē thought and supposed so to lyue as lawfully in maryage/where in dede before god they done lyue as noughty packes in dampnable aduoutri and vnlawfull lechery/& all theyr chylder bastardes before god/all though they seme otherwyse vnto the worlde/warne therfore your folkes there be no suche blyde bargaynes in your hous or gouernaūce. ¶ The vij. commaundement is/do no thefte. Herein correcke your yonge ꝑsones betyme. For ẏ chylde ẏ begynneth to pyke at a pyn or a poynt/wyll after pyke a peny or a poūde. And so go forth from an apple vnto an oxe/& from a peer to a purse/or an hors/and so from ẏ small thynges vnto the greate. Whan you take ony chylde therfore with the maner/be it neuer so lytell a thynge pay truely at the fyrst tyme/& the secōde tyme prycke the pynnes or the poyntes vpon ẏ cappe or shulder in open syght/and let al the house wonder vpon them/&

The. vij. precepte.

crye al/here is ꝑ theke/this is the theke/se se the theke. And yf they mende not therby/let them be so brought thrugh the open stretes with shame ynough/& cruell punysshement. For better it is that the childe wepe in youth/and suffre shame and rebuke/ than here after the father/mother and frendes sholde wepe for sorow and shame at his hangynge and shamfull dethe. And let euery ꝑsone beware of thefte. For all other synnes with contrycion/confessyon and penaūce/may be forgyuen clerely/but thefte and all goodes vnlawfully goten/can neuer be forgyuen vnto the tyme that restitucyon be made/that is to saye/ vnto the tyme those goodes/or the valure of them be restored/ yf the persones (in ony wyse) may be able thervnto. Let euery persone than ponder well and wey/ what bauntage it is to stele or pyke/syth (beside the payne certeynely to be suffred in hell or purgatory) the same goodes (in valure) must be restored agayne. Small goodes truly goten done growe and encreace vnto the greate comforte of the persones. And cōtrary/euyll goten goodes lyghtly come (as they saye) and lyghtly go/all waste vnto nought/with the dyscōfortes of the partyes/ and greate encombraunce of conscyence. Se than that all goodes be wel goten amonge you. ¶ Of the .viij. com- The .viij. maundement you haue before some remembraūce in precepte. the lessons of swerynge and lyenge. ¶ The .ix. com- The .ix. maundement is/that no persone shal desyre in mynde precepte. nor wysshe/that the wedded make of ony other persone were lawfully theyr wedded make. ¶ And the .x The .x. cōmaundement is in lyke maner of the goodes/for so precepte. sholde the partyes haue cōmodyte/losse/dysplesure/ or discōforte. The dedes of these two cōmaūdementes

were forboden of god in the. vj. and. viij. commaundementes / here now ben the wylles & desyres forboden. That thynge than that no man maye lawfully wyll / may no man do lawfully. Let them therfore beware that do not onely wyll and desyre in mynde / but also done secretely / pryuely / & craftely labour to take theyr neyghbours fermes / or his house (as they saye) ouer his heed / or to entyse and get away theyr seruauntes or ony other goodes profytable for the partyes. For though suche thynges may seme vnto the worlde lawfull / suerly they be not without the great offence of god / as contrary vnto his commaundementes. And thus an ende of the. x. cōmaundementes. Yet must you haue a lesson to teche your folkes to beware of the vij. pryncipall synnes / Whiche ben communely called the. vij. deedly synnes / but in dede they done call them wronge / for they be not alway deedly synnes. Therfore they sholde be called capytall or pryncipall synnes / and not deedly synnes. These ben theyr names by order / after our dyuylyon. Pryde. Enuy. Wrath. Couetyse. Glotony. Slouth / and Lechery. Thus done we order them / accordyge vnto our thre ghostly ennemyes the deuyll / the worlde / and the flesshe. For pryde / enuy and wrathe / done apperteyne and belonge vnto the deuyll / as chefe mouer of them. And couetyse dothe apperteyne vnto the worlde / as chefe mouer therof. And glotony / slouth / & lechery / done belonge vnto the flesshe as theyr chefe mouer / Whiche thre we done put vnder this order / bycause that glotony is a great occasyon of slouth. For (as the prouerbe sayethe) Whan the bely is full / the bones wolde haue rest. The full fedde glotton is apte vnto no good werke or laboure / but rather

Of ỹ. vij. pryncypall synnes.

all disposed vnto sluggysshnes & slouth. And those two bytwene them done styre & prouoke moost vnto lechery

¶ Teche them also to knowe the names of the fyue wyttes/and to put the fyrst fynger of thy ryght hande vnto ẏ instrumente of the same wyttes/that is to say vnto the eare/the eye/the nose/the mouth/and than to ioyne & clap bothe ẏ handes togyder/sayenge thus. Hearynge/seynge/smellynge/tastynge/& touchynge. The.v. wyttes.

¶ It shall be also wel done to teche them the.vij. werkes of mercy. Which you sholde (after your power) set forthe in werke as ye teche them in voyce. That is/to fede the hũgry. To gyue drynke vnto the thursty. To clothe the naked. Herborowe or lodge the wayfarynge folkes/or them that haue nede of lodgynge. Visite the sycke. Redeme the prysoner. And bury ẏ deed. Here is now an ende hereof. Not withstandynge I thynke it necessary to shewe here yet/how you sholde teche your folkes to be ordred vnto ẏ confessyon of these thynges. For I haue knowen many come vnto confessyon/that coude not tell how to do/or what to saye there. I shall therfore set forthe here a shorte fourme & maner therof For there ben many fourmes of cõfessyons in prynt set out at length. Fyrst good deuoute christyans I beseche you gyue no credence vnto these false heretykes/that done depraue & set nought by cõfessyon/nor by this holy sacramẽt of penaũce. For I acerteyne you those persones what so euer they be/that (after theyr baptisme and chrystendome) haue done ony deely synne/can neuer be in the state of saluacyon without the fayth and wyll of cõfessyon. For almyghty god/in euery law dyd requyre confessyon/and prouoke euery trespacer thervnto/as of our fyrst parentes Adam and Eue in para- The.vij. werkes of mercy. A fourme of confessyon. Genes.

for houshold.

dyse/Whiche cõfessyon yf they had mekely made/they
Leuiti. and all we sholde haue suffred the lesse payne. In the
iiij.et.v. olde lawe speciall oblacions & sacrifyce was appoynted openly by the preestes to be done for suche synnes amonge the people that were preuy and vnknowē vnto all other persones/excepte onely the selfe trespacers Wherby it must nedes be trouthe/that they were confessed therof vnto the preestes. Whan ony persone also was suspecte of lepry/the iudgement and determinacyon therof remayned (by the ordinaunce of the lawe) vnto the preest. Whiche thynge was a playne fygure
Math.v. of the sacrament of penaunce and cõfessyon. And oure sauyour sayd he came not to breke ỹ lawe/but rather
Mat.viij to accomplysshe & fulfyll the lawe. And so he dyd con-
Luc.xvij fyrme and ratifye that lawe/whan he sent the lepres that he cured & healed vnto the preestes. And in euery cure he dyd vpon ỹ sycke persones/he expressed mystically confessyon/in that he caused them to shewe theyr dysease before they were cured. And saynt Peter his
Act.v. vycar after his ascencyon/dyd requyre confessyon of a mā called Ananye/& of his wyfe called Saphirye (as appereth in holy scrypture) of a deedly synne/whiche he (by the reuelacyon of god) knewe they had done/& bycause they wolde not make confessyon therof/they were bothe stryken to deth with ỹ vengeaunce of god. Our mother holy chirche therfore hath (by the inspiracyon of ỹ holy ghost) ordeyned that euery persone ỹ dothe cõmyt or do ony deedly syne/in werke/worde/or by full deliberate consent in thought/must nedely (yf they wyll be saued) be confessed therof vnto a preest.

Syth than all chrysten people haue receyued and vsed the same so many hondred yeres/take you that vse

and custome for sufficyent auctorite to folowe ꝑ same and to put all maner of contrary opynyon clene out of mynde / and in no wyse to heare speke or talke therof. Now vnto our mater. Fyrst teche your folkes to come reuerently vnto the ghostly father with meke & sobre countenaunce and behauyour (for it is no laughynge game) Than knele downe at ꝑ place appoynted / and there make a crosse vpon the forehed or fronte / with In nomine patris (as before is shewed) and thā forth with say thus. Benedicite. And whan the preest hath answered / than saye (yf the persone be lerned) Confiteor deo / beate marie / omnibus sanctis / et vobis: peccaui nimis / cogitatione / locutione / & opere mea culpa. That is to saye for the vnlerned / I cōfesse & knowlege myselfe gylty vnto oure lorde god / ꝑ blessed lady saynt Marye / vnto all the holy company of heuen / and vnto you my ghostly father / that I haue offended my lorde god many tymes in my lyfe / and specially syth ꝑ last tyme of my confessyon / in thought / worde / and dede in many and dyuers wayes / moo than I can shewe / specyally in the. vij. principall synnes. Pryde / enuy / & wrath / couetyse / glotony / slouth / and lechery. And by them I haue broken his commaundementes.

¶ Pryde.

¶ For by ꝑ synne of pryde / I haue ben presumptuous and disobedient vnto god / & haue not loued hym aboue all thynges / but many tymes set more by myne owne frayle appetyte & sensuall delyte. For where I sholde haue delyred euer ꝑ laude & prayse of our lorde / & wt all meknes of herte accused my selfe / I haue cōtrary bosted my selfe / or delyred & ben glad of myn owne prayse and ben loth to be dyspraysed. And whan I haue ben

chalenged/reproued/rebuked or corrected/or yet chari tably ben monysshed & warned of/ for my defautes/ I haue rebelled ther e agaynst/& not mekely receyued it/but rather ben redy to defende or to excuse my selfe/ and somtyme w̄ a lye/or a false othe. And for lacke of reuerēde drede & loue of our lorde/I haue by presump cion of pryde/taken his holy name in vayne/& vnlaw fully sworne by god/by our lady/or the holy sayntes/ by my fayth or trouth/with suche other. And for very pryde & pres umpcyō/& for lacke also of loue & drede/I haue mysused ẏ holy daye/in thynges of pleasure/or profyt vnto my selfe/& not in his seruyce vnto his ho- nour. I haue also(of hygh or proude herte or mynde) ben dysobedient & not done due honour & reuerence vn to my fathers & mothers spiritual & carnal/ ghostly & bodyly/nor vnto myne elders & betters/but haue ben many tymes ful obstynate & froward vnto thē. I crie god mercy. Thus(by this foule synne of pryde) I ha ue broken foure of ẏ prȳcipall cōmaūdementes of our lorde/& many other wayes haue I also offended ther- in/I beseche his grace of mercy and forgyuenes.

¶Enuye.

¶I haue also offended my lorde god in the synne of enuy/for I haue not loued my neighbour as my self/ nor ben so charitable/ so kȳde/so louyng & fauourable vnto all persones/as I wolde they sholde haue ben to me/but rather I haue (by suspicion) thought / iud- ged/sayd or herde of other ꝑsones / otherwyse than I wolde they shold of me/nor bē so glad of theyr welthe/ ne so sory for theyr hurte as I wold haue ben of myne owne. I crye god mercy ¶Wrath.

¶In wrath also I haue offended/for lacke of due pa-

cyence/and for lyght/sleyght/or small occasyon/haue lyghtly and soone ben styred and moued/wrothe and angry/whan ony thynge hath ben done or sayd contrary vnto my mynde. And therwith haue ben redy to reuenge the same with frowarde & vengeable countenaunce and behauyour/with hygh/hasty/and vngoodly wordes/brawlyng/chydynge/scoldyng/reuylynge/rebukynge/raylyng/vpbraydynge/thretyng/cursynge/bannynge/& swerynge. And yf it came thervnto/in stryuynge/fyghtynge/or at the leest in wyll (as god forbede) in kyllynge or sleyng. Thus by these two great synnes of enuy and wrathe I haue broken the fyfth and the.viij.commaundement of our lorde/and by many other meanes offended in them bothe. I beseche his grace of mercy and forgyuenes.

¶Couetyse.

¶In couetyse also I haue synned/bycause I haue not ben content with the goodes/state/& degre of lyuynge that god hath sent me/where it is moche better than I haue deserued/or am worthy/but I haue coueyted & desyred/wysshed & wylled/studyed and laboured to haue more (yf ony be vnlawfully goten or so withholden/make playne confessyō therof as ỹ mater requyreth) Thus by this synne of couetyse haue I broken ỹ seuenth commandement of our lorde/and also the tenth/and otherwyse dyuersly offended in couetyse. I beseche his grace of mercy and forgyuenes.

¶Glotony.

¶I haue also synned in glotony/in takynge meate & drynke vndiscretly/& aboue that nature dyd requyre and haue pycked out and chosen (sometyme by sensual appetyte) the delycate/swete and pleasaunt meates &

dzynkes/rather for pleasure thā for nede/ & take therof suche superfluyte (at some tymes) that I haue ben therby sycke or dyseased/or at ỹ leest ben ỹ more dull bothe in body & soule/vnto all maner of vertue & good exercyses (Loke here Whether you haue broken ony fastes cōmaunded by the lawe/or ben dzōken/or taken on ỹ notable surfet) after meate cōmunely I haue ben more redy to passe the tyme in bodyly dysportes and ydlenes/than in labours. I crye god mercy.

¶ Slouth.

¶ I haue ben also mothe slouthfull and negligent to serue god/bothe vpon ỹ holyday & other dayes also/& I haue ben yxke Wery & thought the tyme of prayer longe/come late thervnto/& make hast therin/& ouerpassed the seruyce of god Wout due reuerence/more by course & custome/than by ony good remēbraunce or deuocyō/& also I haue not ben dyligent to apply my self vnto suche bodily labours as I haue had in charge/& somtyme haue not done the labours at all/or elles full sleyghtly done them/& spent ỹ tyme after myne owne appetyte ful vnfruytfully/somtyme in Wantonnesse/ and somtyme in very ydlenes. I crye god mercy.

¶ Lechery.

¶ By the meane of these two soule synnes of glotony and slouth/I haue ben the more redy vnto the thyrde synne of the flesshe/ỹ is to say/lechery/for I haue not ben so chast in soule & body/as ỹ state/degre & maner of my lyuyng doth requyre/not so diligēt & redy to put awaye vncleane thoughtes or motyons of ỹ body as I shold be/but rather folowed them at somtymes Wylfully/and suffred them to hange vpon me/and take in them delectacyon & pleasure for the tyme. And Whan

I haue bē in presence of company/ I haue not alway ordered my selfe in chast maner/in my lokes or syghtes/coūtenaunce and behauyour/ wordes and dedes/ but many tymes haue ben full lyght to take or to gyue occasion. I crye god mercy. Here must you remembre sute or prouocacyon vnto vnclennesse/done or suffred on your behalfe/as in wordes/ wrytynges/ sygnes/ tokens/messages/kyssynges/clippynge/touchynge/or other more fylthy and vnlawfull behauyour/done in dede or in full consent. And to shewe euery thyge with the due circūstaū.e/ of the tyme/place/and persones/ not namynge the persones/but shewynge the states or degrees of them/as whether they be maryed or vnmaryed. ⁊c. Thus by this foule syn̄e of lechery/haue I broken the. vj. and also the. ix. commaundement of god/⁊ by many other meanes/as well in this synne as in all ỹ other of these. viij. pryncypall synnes/haue I greuously offended my lorde god/ broken his commaundementes/ not fulfylled the werkes of mercy vnto my power/⁊ myssused my fyue wyttes/in hearynge/seynge/smellynge/tastynge/and touchynge. For the whiche and for al other/as our lorde knoweth me gylty/and I wolde confesse and knowlege yt they came to my mynde. I beseche his grace ⁊ goodnes of mercy and forgyuenes. And you my ghostly father of penaunce and absolucyon. Et pretor sanctā mariam/ omnes sanctos dei/et vos orare pro me. Whiche is to meane vnto the vnlerned. And I beseche the blessed lady saynt Marye/all the holy company of heuen/ and you also my ghostly father to praye for me. And whan you haue taken your penaunce/ and haue ben assoyled/than saye you vnto the preest. Syr/ and it

pleaſe you/this is my penaunce/and than reherſe the ſame ones or twyſe your ſelfe/that you may the more ſurely bere it in mynde. For I aſſure you / it is ieoperdous (after lerned men) to forgete the penaunce. And thus an ende hereof. ¶ Yet dyd I promyſe in the begynnynge/to ſet forth here a forther exercyſe / whiche I thynke ſholde be good and profytable for all perſones For the cõmune prouerbe is / that a great benefyte or gyfte is worſe than loſt vpon ſuche vnkynde perſones that done not remembre it/ne gyue due thankes therfore. It ſholde become therfore euery faythfull chriſtiã to haue euer in mynde the great and excellent benefite of our ſaluacyon. And therfore haue I deuyſed here a ſhorte table / that doth (in ſome) conteyne the hole lyfe of our ſauyour Jeſu/that ſuche perſones as wyll commit by herte/& haue it redy in mynde/maye lyghtly ordre & laye vp as it were treſour in a cheſt or cofre/all ſuche maters of the goſpell / & that done apperteyne vnto ỹ actes of our ſauyour / as ben preched where they ben preſent/or that they done heare in ony good cõmunycacyon or redynges. And alſo ouer this / they ſhall haue two great profytes therby/one is/that no remedy maye better ne ſooner chace awaye al temtacyons/& put the ghoſtly ennemyes to flyght / thã this remembraunce. The ſeconde is/that no thynge in this worlde may rather ne more ſpedefully moue a dull herte vnto deuocyon/& vnto the cõtynuaunce of vertue/thã this exercyſe. I beſeche you al therfore/in viſceribus Jeſu xpi. that is to ſaye for the tender loue of our lorde god and mooſt ſwete ſauyour Jeſu/gyue ſome laboure and diligence thervnto/& dayly vſe the ſame. It is but ſhorte and therfore may it ſoone be had by hert. And it is ve-

ry ſwete/pleaſaũt and profytable/and therfore ſholde be receyued with good wyll and dylygence.

¶ The ſelfe table of remembraunce.

¶ The incarnacion/that is to ſaye(after the ſalutacion and gretynge of the aungel Gabryel) our ſauyour was conceyued perfyte man & very god/in ỹ wombe of our bleſſed lady Mary euer vyrgyn. Fyrſt.

¶ The natiuite/that is ỹ bleſſed byrth of our ſauyour whan he was borne in Bethleem of ỹ ſame bleſſed lady/without ony payne/ſhe euer remaynynge vyrgyn ij.

¶ The circumcyſyon/whan he fyrſt ſhedde his precyous blode for our redempcyon. iij.

¶ The eppyphanye/whã he was ſhewed and openly declared vnto the hole worlde by ỹ thre kynges/to be very god and very man/the ſauyour of the worlde. iiij.

¶ The preſentacyon/ỹ is whan he was brought vnto ỹ temple w̃ oblacyon or offrynge accordynge vnto ỹ lawe/& alſo ỹ purificacyon or chirchynge of our lady. v.

¶ The flyght in to Egypte/that was whan kynge Herode dyd purſue our ſauyour/and wyllynge ſurely to ſlee hym/dyd cauſe to ſlee all the Innocent chylder within the cooſtes and countree of Bethleem. vj.

¶ The diſputacyon/that was after his returne and comynge from Egypte agayne/whan he went with his mother and Joſeph vnto Jheruſalem/and there vnknowen vnto them remayned and taryed/tyll that thre dayes after with great ſekynge they foũde hym in the temple dyſputynge amonge the doctours/and than was he. xij. yeres of age. vij.

¶ His humiliacyon & meke behauyour vnto his parentes/that was whan he lefte that hygh place and exerciſe of comtemplacion/and went with them/and for houſhold. viij.

was obedyent vnto them.

ix. ¶ His educacyon or bryngynge vp / that was / whan he taryed & dwelled at Nazareth with his blessed mother & with Joseph her husbande / euer occupyed after theyr wyll & mynde vnto theyr cõforte / and euer as he grewe and encreaced in age and stature / so dyd he appere and shewe hymselfe in grace and vertue.

x. ¶ His baptysme / that was / whan he was baptysed of saynt Johñ baptyst in the flode of Jordane / where the voyce of the father of heuen was herde / & the holy ghost (in the kynde and lykenes of a doue) was seen / whiche dyd testyfye & declare for trouthe / that Chryst was god & man / the myssye & sauyour of the worlde.

xj. ¶ Wyldernes / that is / that immedyatly & forth with after his sayd baptysme / he was ledde (by ỹ spiryte of god) into a wyldernes / not ferre from the sayd flode of Jordane / to ỹ ende & purpose to be attẽpted of ỹ deuyl.

xij. ¶ Fast / that is / that he in ỹ wyldernes dyd faste from all maner of fode / meet or drynke / by the space of forty dayes & forty nyghtes contynually togyder.

xiij. ¶ Temtacyon / that is / that immedyatly & forth with after that faste whan he began to waxe hungry / the deuyll dyde tempte hym vnto glotony and vnto pryde / and vnto courtysie.

xiiij. ¶ Victorye / that is / that our sauyoure dyd confounde the deuyll in all his temtacyons / and (for our welthe) had ouer hym the victorye and maystrye.

xv. ¶ Electyon / that is / the chosynge of his dysceyples / & the appoyntynge and diuidynge of them into dyuers degrees and ordres.

xvj. ¶ Preechynge / that was / whan he spake openly vnto the people / and that comunly in paraboles.

¶ Techynge/that was/whā he taught his disciples and apostles/secretely by them selfe suche mysterys as appertayned vnto them to knowe/and not vnto ỹ commune people. xviij.

¶ Labours/that was/whan he went aboute from towne to towne/frō cyte to cite/frō coūtre to coūtre/in hunger/thurst & colde/and many a wery iourney. xviij.

¶ Myracles whiche he dyd in many a sondry maner in turnynge water into wyne/in fedynge of many thousandes wt a small porcyon of vytayle. In curyng and healynge of all maner of sycknes & dyseases/& in shewyng to many theyr secrete & inwarde thoughtes. xix.

¶ The maūdye/that was the last souper/ỹ he made to ende and conclude the olde testament/by the pascall lambe/and to ordeyne and begyn the new testament. xx.

¶ The mysterye or seruyce/that was/whan he washed the fete of his disciples/arysynge thervnto from the souper. xxj.

¶ The consecracyon/that was/whan he returnyng agayne vnto the table/dyd (of breed and wyne) consecrate and make his owne holy body and sacred blode/ and therwith dyd cōmune and howsell his apostles/ and gaue them power to consecrate & make the same/ wherby they were made all preestes. xxij.

¶ The sermon/that was/whan (after all this) preched vnto his apostles a solēpne & meruaylous swete sermon/makyng speciall mencion of loue/vnite/peace and concorde. xxiij.

¶ Agony/that was/whan he wente aslyde from the company/with saynt Peter/saynt Johā & saynt James/and yet went somwhat from them vnto prayer/ wherin he swette water & blode for agony/fere/care xxiiij.

and trouble of mȳde / for the maner of that bytter paſ-
ſyon and mooſt cruell dethe that he ſawe to come / and
how lytell it ſholde be regarded and ſet by.

xxb. ¶ Betrayenge / that was / whan the traytoure Ju-
das that before had ſolde hym vnto the Iewes / came
with a company of harneyſed men / & with a falſe fla-
terynge kyſſe / ſhewed vnto them whiche was he.

xxbi. ¶ Takynge / that was whan (after that kyſſe) the
ſowdyours layde hande vpon hym and toke hym / and
all his diſcyples fledde and forſoke hym for the tyme.

xxbij. ¶ Byſſhops / that is / whan the ſowdyours that toke
hym / brought hym vnto the byſſhops Anne and Cay-
phas / where he was examyned / and by falſe wytnes
accuſed / and cruelly turmented all that nyght.

xxbiij. ¶ Pylate / that is / that on the morowe he was preſen-
ted by the ieWes / and falſly accuſed vnto Pylate.

xxix. ¶ Herode / that is whan Pylate had examined hym
and coude not fynde hym in ony thynge defauty / than
he dyd ſende hym vnto Herode the kynge.

xxx. ¶ Pylate agayne / that is / whan Herode had exami-
ned hym in many thynges / & he Wolde anſWere hym
vnto nothȳge / than he put vpon hym a Whyte fooles
cote / and With deryſyon & mockery ſente hym agayne
vnto Pylate.

xxxi. ¶ Examinacion / that Was / Whan (after many neWe
falſe accuſacyons of the ieWes) he forther examined
hym by longe proceſſe.

xxxij. ¶ Flagellacyon / that Was / Whan Pylate Wyllyng to
delyuer hym (bycauſe he founde hym in all thynges
fautles / & yet coude not appeaſe ȳ crye & malyce of the
ieWes) dyd put hym naked / & tyed hym vnto a pylle
& cauſed hym to be cruelly ſcourged / ſo that no place

of his body was vntorne or vnwounded.

¶ Coronacyon/that was whan the iewes wolde not yet be satisfyed and content/Pylate caused hym to be crowned with a crowne of sharpe thornes/and with a rede in his hande in stede of a septer/& clothed in purpure brought hym forth amonge them/and sayd in mockage/beholde here your kynge. xxxiij.

¶ Condempnacyon/that was/whan the iewes wolde in no wyse be otherwyse content than with his deth/Pylate set in a trone as iudge/condempned hym/and iudged hym vnto the deth of the crosse. xxxiiij.

¶ Fatigacyon/that was/whan Pylate had put vpon hym his owne clothes agayne/and gaue the sayd iudgement/thã layde the heuy crosse vpon his necke/vnder the whiche (for very werynes and fayntnesse) he fell downe (as not able to bere it any forther) and than caused they another man to bere it for hym vnto the place/that was the mounte of Caluary. xxxv.

¶ Crucifixion/that was/whan he came vnto ỹ place they caused hym to put hymselfe naked agayne/& to ioyne & frame his body vnto ỹ crosse/whervnto they nayled hym with foure great nayles/one throughe ỹ myddle of his ryght hande/ỹ seconde throughe ỹ lyfte hande/& through eyther fote one/lyenge the legges on croswyse/the one ouerthwarte ouer the other/& so dyd they hange hym/& by many rebukes mocked hym/& whã he cõplayned of the thurst/they gaue hym eysell and gall. And whan he had hanged there so paynfully the space of thre houres/he wt a lowde crye cõmẽdyge his spiryte & soule vnto the father of heuen/exspyred & dyed. And yet after his departynge (to be sure of his dethe) one of the sowdyours made a woũde in his syde xxxvi. li. xxiiij. reuela. bte birgitte. ca. lxx. b.

and thrast hym to the herte with a spere.

xxxvij. ¶ Sepulture/that is to say/the buryeng/ whan Joseph ab Aramathy had axed of Pylate his blessed body/he toke hȳ downe at cōpleyn tyme/ & buryed hym in a new graue or a tombe ȳ he had made for hymself.

xxxviij. ¶ Resurrecyon/that was/whan the thyrde daye after/he dyd aryse in a glorious body & soule/& appered fyrst vnto our blessed lady his mother/than vnto Mary mawdeleyn/and after vnto the thre Maryes/than vnto saynt Peter/& after ȳ vnto two of his dyscyples at Emaus. And the same nyght vnto. x. of ȳ apostles whan all theyr dores & wyndowes were fast shette & closed vp. Thus you may perceyue he dyd appere. v. tymes that same daye of his resurrecyon.

xxxix. ¶ Ascencyon/that was/whā he(in many sondry wyses by many apperynges)had sufficyently proued & assured his glorious resurrecyon/by the space of. xl. dayes/than in ȳ presence of his mother/ his apostles & in ȳ presence of many other dyscyples/men & womē he dyd meruaylously ascende and stye vp in to heuen.

xl. ¶ The mission or sendyng of ȳ holy ghost/that was whan the. x. daye after the sayd meruaylous ascēcion accordynge vnto his promyse he sente downe the holy ghost vnto his blessed mother/his apostles and dyscyples/wherby they were all fulfylled with grace/& cōfyrmed therin/as ȳ fyrst chirche of Chryst/& so hath contynued/and dothe and shall cōtynue in the chirche vnto the ende of the worlde. Amen. ¶ you now wyll thynke this table euer longe for a dayly exercyse/ but you must remembre that the selfe table is conteyned in the fyrst wordes of euery artycle/and ȳ residue is a breue declaracyon of the same/ and therfore I shall

be content to set it out alone in the selfe wordes/which ben in nombre. xl.

¶ Thus.

¶ Incarnacyon/natiuyte/circūcisyon/eppyphany/presentacyon/egypte/disputacyon/humiliacyon/educacyon/baptysme/wyldernes/faste/temtacyō/byctory/electyon/prechynge/techynge/labourers/myracles/maundy/mynysterye/consecracyon/sermon/agonye/betrayenge/takynge/bysshops/Pylate/Herode/Pylate agayne/examinacyon/flagellacyon/coronacyon/condempnacyon/fatigacyon/crucifixyon/sepulture/resurrecyon/ascencyon/mysyon.

¶ The ende.

¶ Now you maye se this table is not longe/but maye easely be had by herte/and yf it so be/and dayly vsed/I dare well saye the persones shall fynde cōforte therin/bothe to exclude vyce/and also to encreace in vertue and grace. And yet forthermore to cōtynue therin vnto theyr confforte and ioye euerlastynge/Whervnto he bryge vs that bought vs/our lorde god & moost swete sauyour Jesu/who guyde you and kepe you al. Amen.

¶ A breue or shorte monicyon or counseyle of the cure & gouernaunce of a housholde/accordynge vnto policye/taken out of a pystle of a great lerned man/called Bernarde sylueystre/and put amonge the Werkes of saynt Bernarde/for bycause ỳ many done iudge and thynke it Was his owne Werke. Set forth by the same brother.

Fyrst good deuoute Chrystyans / take moost hede / & gyue moost dylygence to ordre your selfe / & all yours / vnto our lorde / accordynge vnto the poore lesson that goeth before / and than se well vnto the substaūce and guydynge of your house / and goodes. Se fyrst that peace be in ỹ house / and that you agree all togyder / for els all your goodes wyll soone go to nought. Than (after the commune prouerbe) cut your thonges: after or accordynge vnto your ledder. Spende accordynge vnto your gaynes / gettynges or rentes / and not aboue. It is also good polycye / to haue one yeres rent / or a yeres gaynes in store for chaūces / whiche is not cōtrary vnto christianite: where extreme or very streyte nede is not perceyued in ỹ neyghbour. A negligent or recheles persone may soone set on fyre & destroy great substaūce. Haue therfore a good eye / and garde vnto ỹ dyligēce of your seruauntes / for vnder them your goodes may soone mynysshe / & be wasted before you knowe / beware or haue knowlege therof / yf your goodes begyn to wast: better is / & lesse rebuke for you to absteyne / and withdrawe your charges: thā to fal into nedynes / or daunger. An olde prouerbe. Qui plus expēdit ỹ rerum copia tendit. Nō admiretur li pauptate grauetur. That is.

Who so doth spende beyonde theyr faculte
No meruayle though with nede they greued be.

It is therfore a great prouydence / and good foresyght often to counte & cōpare your goodes / and your gaynes with your expēses. Often to ouer se your goodes shalbe necessary. For your beestes may take hurte for defaute of fode (all though nothynge they aske) ne cō-

playne. The slepe of ẏ husbande: maketh a fatte dong-
hyll. And the eye of the mayster: a fatte hors. That is
to meane / that ẏ presence of the mayster: in euery cor-
ner: is moche profytable. Sumptuous and costly wed-
dynges or brydales: ben damage / withoute honoure.
Expenses done vpon warre: ben more honourable than
profytable. Better is to suffre some wronge / ⁊ to bye
peace than to make warre / or to kepe warre. Coste ma-
de vpon prodygall persones: is clerely loste. Coste ma-
de vpon kynne / or frendes: is reasonable. Fede your
housholde seruauntes: with honest cōmune fare / with
out delicates. For the seruaunt that is made a gloton /
shall neuer after mende his maners. Glotony is vyle /
fylthy / and stynkynge / and wyll make the neglygent
and careles persone soone rotten ⁊ shorte lyued. Meane
fedynge with scarcete / is vnto the dylygent persone:
pleasaūt and profytable. Upon the holy dayes ⁊ hygh
feestes: gyue your housholde plenty of meet / but selde
and fewe delicates. For the vse of delycate fode / wyll
soone marre a good seruaūt. Let glotony and thy purs
stryue / and go to lawe togyder: and beware thou well /
whiche parte thou takest / but for ẏ most parte alway
holde with thy purs. For glotonous men of lawe and
the wytnesers: done speke all of affeccyon / but ẏ purs
bryngeth in playne euydence ⁊ profe / the empty barne
and the empty bagge. But yf very nygardy shutte vp
thy purs / thā arte not thou an euē iudge. For nygardy
is a folysshe and nedeles feere / and euer lyuynge in po-
uerte / and hurdeth and muckereth vp: he can not tell
for whom. yf you haue plenty of corne: desyre not derth
For those persones that of couetous mynde done pro-
cure or desyre derth / done procure / and desyre the deth

Aristot. in economic.

Ecclesia. xxxj.

for housholde.

of the poore/and shall be accused: as homicides and mā
slears. Sell thy corne better chepe vnto thy neyghbour
(all though he were thyne ennemy) than to straūgers
For an ennemy is somtym sooner vainquysshed & ouer
comen by a kynde dede/than by the swerde. Be neuer
at debate with thy neyghboure/but rather study/and
Eccl.s.b. laboure to be at one. For thou canst haue none so sure a
castell/or garde of thy lyfe: as is loue and frendshyp of
thy neyghboures. yf ỹ suspecte the womē of thy house
let other persones rather shewe the/than thou shulde
be ouer besy to trye out the mater. For though it were
of thyne owne wyfe/or the wyfe of the husbande: it
were better vnknowen. For ones knowen it is neuer
cured/the wounde is without remedy. yf ony reme-
dy be: it shall be whan lyke chaunce is herde of other
persones. The lest & mooste easy way therin: is to dissy-
mule the mater though it were prynely knowen/and
pretende ygnorraunce without ony quarell or counte-
naunce/but rather by a discrete ghostly father let the
partyes be reformed/ỹ synne be not contynued. A no-
ble herte/and hygh gentyll mynde/wyll neuer serche
of womens maters. A shrewe wyll sooner be corrected
by smylynge or laughynge/thā by a staffe/or strokes
The best way to kepe a waman good: is gentle entre-
aty/and neuer to let her knowe that she is suspected/
and euer tō be counseyled & informed with louynge ma-
Of aray. ner. An olde woman vnclene of lyuynge (yf the lawe
wolde suffre) sholde be buryed quycke. Let your clo-
thyng or aray/be in a meane/nother vylene precyous
but alwaye fayre and honest/and of sad/& not of wan-
ton fasshon. A costly garment beyonde/or a boue the
state and degree of the persone: is a sygne and token of

lytle wytte. For a woman that hath suffycyent aray: to desyre newe/and chaunge: is a sygne of lytle sadnes Trust hym rather for thy frende/that somwhat doth for the: than hym that dothe offre hym selfe: sayenge. I am youres in all I can and may. For in wordes is great plenty of frendes. A true frende loueth at all tymes/and neuer fayleth at nede. There is no comparyson of ryches/vnto a faythfull frende. Neuer repute/ne thynke hym thy frende: that doth prayse/or boste the vnto thy face/or in thy presence. Whan you gyue counseyle vnto a frende: say this semeth best vnto me not this ye must nedely do. For you may sooner get rebuke/or blame for your counsell yf it pue not/thā thāke for your good cōūsell/though it spede well. yf mynstrelles/iuglars or gesters come vnto thy house: saye thou hast no lodgyng for suche gesters/you kepe neither ynne nor alestake. For yf you take pleasure i theyr pastymes you be full lyke to haue another wyfe shortely after/whose name is called pouerte/or beggery. yf you fortune to come where they ben/& begyn somwhat to delecte in theyr maters: I aduyse you dissymule & take vpon you ỹ you herde thē not/ne set ony thynge therby. For yf they perceyue & se you but laugh: they wyll take ỹ for an ernest to crye largesse/& to haue reward. And so importune wyll they be/& so shamefully craue: ỹ you shall be lyke & wery of thē/& pauētur they wyll fall to rebukyge/braulynge/& scoldyng/so ỹ you shalbe fayne/& glad to gyue somwhat for fere vnto those galowe clappers/worthy in dede to be hanged vp. For I tell you/god is not pleased wt ỹ occupacyon/except it be (as scant tolerable or alowable) amōge prynces/lordes & hygh estates. Now for your seruaūtes/if you haue a

Prouer. xbij. Eccl. c. b.

seruaũt of hygh proude mynde & stubburne stomacke put hym awaye leest after he do you harme/and so do hym ẏ alwaye doth prayse your maners in all thynges. For a flaterer is worse thã an ennemy. your ennemy can not lyghtly deceyue you/but your seruaũtes or your neyghbours that done prayse you/ben surely aboute to deceyue you/yf you haue a basshfull & dredfull seruaũt & fynde hẏ faythful. thã loue hẏ & cherysshe hẏ as your owne naturall chylde. Make your byldynges rather for nede than for pleasure. For the appetyte of buyldyng for pleasure shal neuer haue nede/tyll pouerte teche wytte somwhat to late. Be lothe to sell your herytage/and yf you must nedes sel. Sel not vnto great persones/but rather for lesse vnto ẏ lower persones. Better is to sel than to borow by vsury. For vsury is lyke a thefe ẏ wolde warne you before what harme he wolde do vnto you. yf you bye or bargayn/be not botyfelowe with greate persones. And though he be vnder you/yet stryue not with hym leest he put his parte vnto your better/or mayster. In all thẏges kepe truely and faythfully your bonde & promyse/accordynge vnto your couenaunt. Due temperaunce is a thynge of greate honesty in a housholde/let therfore your drynke/wyne/ale/or bere be temperate. Strõge drynke is more pleasaunt/than holsome. The wyse man saythe that sobre drynke is the heltbe bothe of soule & body. And the wyse and lerned persone wyl be ryght well content with lytell drynke/and that shall not trouble the stomacke/but rather cause swete & holsome slepe/and of the contrary done come many incõmodytes as there doth folowe. Who so euer amonge many and dyuers stronge drynkes/with abundaũce

Ecclesia xxxj.d. Ibidem.

therof: is sobre/may be called an erthly god/or a god vpon erth/wrastle not therwith yf you do my coũsel. And yf by chaunce ye be in company/ & begyn to fele the drynke worke: aryse/and departe/a slepe is more mete for you than ony companye. Who so by wordes wolde excuse drõkenes: doth openly declare his owne dysease. The knowlege and iudgemẽt of wynes: doth nothynge become a yonge psone. yf a physicion or surgyon vse to be dronke/let hym not haue ẏ cure of your dysease/ne let none of them take experience/and lerne in you: how to cure/or heale another. For though they be well lerned/and haue not experyence/it is no wysdome to let them proue theyr cõnyng vpon you. Great gay horses. and lytell prety dogges: leue you vnto lordes and ladyes. A bygge labourynge horse/and a mastyfe/or a curre dogge: ben good to kepe your house. As for haukes/houndes/and huntynge dogges: done spende more than they done gete/they ben mete & accordynge for states/to set ydle seruanntes on werke/but ferre vnaccordynge ben they/for husbandes and ware housholders. It is no wysdome to make your owne chylder stewardes or rulers of your housholde or goodes. Fooles and neglygent or careles persones: haue many mysfortunes. For that is theyr commune excuse whan ony thynge is wronge/they say than/ẏ chaunce or mysfortune was cause therof. I saye not nay: but ẏ chaunce/or mysfortune may fall. But who so doth folowe wysdome/lernynge/and dyscrecyon: shall seldome accuse mysfortune. For diligence/warenes/and good hede: done seldom company with mysfortune. But yet more seldome shal you se mysfortune and slouthe/or neglygence departe in sondre/for they

done communely company togyder. The sluggarde
sayth: god wyll helpe hym/& so longe he trusteth ther
Pro.vj. vnto: tyll he be brought vnto beggery. For god by the
wyse man doth sende the sluggarde (for example) vn-
Job.v. to ỹ ante or pysmyre/to lerne to labour. For mā (sayth
Job) is borne vnto labour: as a byrde to flye. Kepe ỹ
(therfore) but fewe ydle persones or mē. And watche
you/& take good hede vnto euery persone of your house.
And euer ponder/wey/and consydre your expenses:
with your gaynes/or gettynges. Fyrst get/& bryngе
in/and than spende. For it is no good husbandry to bo
rowe. And whan you wex aged: trust rather vnto god
thā vnto your chylder/or frendes. That you sende be-
fore you: you shall be sure to fynde. No cofre/chyst/ne
towre may be more sure to kepe treasure: thā is heuē.
Let not (therfore) ỹ poore passe you. What you gyue
vnto them: you gyue vnto Chryst. And of ỹ you leue be
hynde you: appoynt it vnto euery persone his parte. For
better were for you not hynge to leue: than that stryfe
and debate shulde be made/cōscience blemysshed/and
god offended for your goodes. Trust them best to do
for your soule/not that done loue/or say they done loue
your soule: but that you done perceyue/and cōiecture:
done loue theyr owne soule. Make your testamēt euе-
ry yere new/& surely sealed by wytnes. Lay it where
(whan nede is) it may be founde/no man is sure how
to ende his lyfe. The mooste sure waye: to dye well/is
well to lyue/whiche he graunte vs that bought vs/
our lorde god/and mooste swete sauyour Jesu Chryst.
Amen. Of your charyte pray for ỹ same olde wretche
of Syon.

Rycharde Whytforde.

Imprynted at London in Fletestrete/at the sygne
of the Sonne/by Wynkyn de Worde. In the yere
of our lorde god. M.CCCCC.xxviij.
the seconde daye of Maye.

W
C
de
wynkyn
worde